SPIRITUAL

PHYSICK.

To cure the diſeaſes of the Soul, ariſing from ſuperfluity of choler, preſcribed out of Gods Word.

Wherein the cholerick man may ſee the dangerouſneſs of this diſeaſe of the Souls unjuſt anger, the preſervatives to keep him from the infection thereof, and alſo fit Medicines to reſtore him to health, being already ſubject to this raging paſſion.

Profitable for all to uſe, ſeeing all are patients in this diſeaſe of impatiency.

Habet & muſca ſplenem, & ſua formicæ bilis ineſt.

By JOHN DOWNAM.

Prov. 16. 32. *He that is ſlow to anger, is better then the mighty man: and he that ruleth his own mind, is better then he that winneth a City.*

GLASGOW, By *Robert Sanders*, Printer to the City and Univerſity, and are to be ſold in his Shop. 1673.

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DOWNAMS PHYSICK.

To the Christian Reader.

CONsidering the universal infection of this contagious disease of the Souls unjust anger, and the manifold penitious evils which it worketh, both private and publique, I thought good to prescribe out of Gods Word, some remedies for those patients which are committed to my cure, whereby they might either be preserved from these fever-like fits, which cause men outwardly to shake, and tremble when as inwardly they arr most inflamed: or else have their heat somewhat allayed and abated when they are already fallen into them. The which my prescript I thought at the first should have been communicated to no more then mine own patients, till I was perswaded by more skilful Physicians then my self, that the publishing thereof might redound to others profit. And therefore desiring nothing more then to exercise my poor talent to the glory of my Master who bestowed it, and the benefit of my fellow servants, for whose good also I have received it, I willingly condescended to their motion. And forasmuch, as I had only shadowed a rude draught without colour or countenance, I was fain to take a review of my work, altering some things, and adding others as it were new lineaments, which I thought more fit for the Press then for the Pulpit: If any think me too quick in practise, they will (I hope) excuse me, if they consider that I make experience of my slender skill, not in the vital parts, but in

the feet of the Soul; namely, the affections, an
yet the curing of them, or but this one of them, m
greatly redound to the benefit of the whole: for
the diseases of the feet doth grieve the heart an
offend the head, and the curing and healing
them doth ease and comfort both, so when the af
fections are distempered being infected with th
contagion of our original corruption, even th
chief parts of the Soul, the understanding an
will, are not a little disturbed and disordered, b
receiving from them their contagious pollution
And therefore he can skilfully purge, these ne
ther parts shal ease the higher, by drawing dow
those corrupt humors, which do offend and ann
them. Seeing then there may come by my practi
great good with little danger, I have the rath
adventured the cure, being contented to under
the censure of some for too much haste, who I se
me, are in these cases as much too slow, to the en
that I may to the uttermost of my skill benef
many. The Lord who is the only true Physicia
of Souls diseased with sin, bless this and all oth
my endeavors, that they may be profitable for t
setting forth of his glory, the benefit of my br
thren, and furthering the assurance of mine ow
salvation, Amen.

SPIR

SPIRITUAL PHYSICK.

To cure the diseases of the Soul arising from superfluity of choler, prescribed out of Gods Word.

Ephes. 4. 26. *Be angry and sin not, let not the Sun go down on your wrath.*

Chap. 1. *Sect.* 1.

THE miserable ruins of our excellent state by creation, which were the lamentable effects following the sin of our first parents: and the foul spots of original corruption, which like a contagious leprosy derived from them, have infected all their posterity, do not so evidently appear in any part of the body or soul as in the affections, which are so corrupted and disordered that there scarce remain any small reliquies of their created purity. And hence it is that the heathen Philosophers, though they did not perceive how much the bright-shining beams of our reason, and the understanding

part of the Soul, were dimmed and darkned with the foggy miſts of original ſin, but highly extolled with over partial praiſes, the excellency and perfection of them, yet they plainly diſcerned the great corruption of our diſordered affections, inſomuch, that ſome of them being overſwayed with too great vehemency of affection, in ſpeaking againſt the affections, have condemned them as ſimply, and in their own nature evil; and therefore wholly to be abandoned, ſeeing there was no hope they ſhould be amended: others with a more judicial inſight diſcerning between the things themſelves and their corruption, have written whole Tractates for the reforming of them, eſteeming the chief top and perfection of wiſdom, to conſiſt in the well governing and ordering of theſe diſordered and tumultuous paſſions.

If then the heathen Philoſophers walking in the dark night of ignorance and error, and inlightened only with a ſmall glimmering ſpark of natural reaſon, could thereby both diſcern their corruption, and alſo did ſtudy to reform and bring them under the rule of reaſon, how much more earneſtly ſhould we endeavor, not ſo much to marſhal them under the conduct of natural reaſon, which is it ſelf but a blind leader, as to reform and purge them by the Word of God,

which

which like a glorious shining Sun, hath dispelled the foggy mists of ignorance and error, and so discovered all the spots and deformities of them, far more clearly then our blind reason.

And as we are earnestly to labor for the reforming of all the affections, so most earnestly of all this of anger, which of all other is most turbulent and violent, if it be not bridled and restrained. And for our better furtherance in so good an endeavor, I have made choise of this Text, to the end I might shew how far forth anger is to be approved and imbraced, and in what respect it is to be avoided and shunned.

In handling whereof I will first shew the meaning of the words, and afterwards intreat of their several parts.

In shewing the meaning of the words, I will first define what anger is, and then set down the divers sorts thereof. Anger therefore generally considered is thus defined: it is an affection, whereby the blood about the heart being heated by the apprehension of some injury offered to a mans self or his friends, and that in truth or in his opinion only, the appetite is stirred up to take revenge.

First, we will speak of the thing defined, and after of the definition. Anger, in the

latin tongue is called (*ira*) which name hath his notation from the effect, for when by the apprehension of an injury the heart is inflamed with the heat of anger, it doth make a man (*quasi ex se ire*) *as it were to go out of himself*, and in this respect, he who was angry was said by an usual Latin phrase (*non esse apud se*) *not to be with himself*, and *ad se rediisse, to have returned to himself*, when his anger was passed over. The *Grecians* did especially use two names to express this affection, which did contain in them the very nature of anger. The first *thymòs*, which signifieth the perturbation it self, or the heating of the blood by the apprehension of the injury offered, the other *orge*, which signifieth the appetite or desire of revenge, which followeth the perturbation. So that these two names contain in them, both the material and formal cause of anger: for the material cause is the heating of the blood about the heart, which is signified by the first name *thymòs*: the formal cause is the appetite or desire of revenging the injury offered, which is understood by the other name *orge*.

The most usual name used by the *Hebrews* to signify anger is *Aph*, which signifieth also the Nose, and by a synecdoche the whole face: which name is given unto it, either because in a mans anger the breath doth more

more vehemently and often issue out of the nose, which is as it were the smoke issuing from the flame kindled about the heart, or else because in the face anger is soonest discerned by the often entercourse and change of colours.

Our English word Anger, is derived from the Latin word *Angor*; which either signifieth throtling and choaking, or vexation and grief, because anger worketh both these effects if it be immoderate: for it stops the throat, leaving no passage for words, and it vexeth and tormenteth both the body and the mind.

And so much for the name: now we will speak of the definition.

The definition explained.

First, I say it is an affection: for the whole essence of a man consisteth of these three things, body, soul, and affections, which do participate of both the other: now anger cannot be said to be a quality or property of the soul alone, for the material cause thereof is the boyling of the blood about the heart, nor of the body alone, for the formal cause: namely, the appetite and desire of revenge stirred up by the apprehension of the injury offered, doth more properly belong to the soul, and therefore I call it a mixt affection proceeding from them both.

I add the material cause; namely, the heating of the blood about the heart, which heat or inflamation is caused by the apprehension or the injury offered or the dislike, which the heart conceiveth of the injury apprehended: which is either in truth an injury, or but in opinion and appearance only: for anger hath not always a true cause, but sometime fained and imaginary: and this material cause (namely, the heating of the blood by apprehension of the injury) the formal cause followeth, that is to say, an appetite or desire of revenge; for before we desire to revenge the injury, we first apprehend and feel it, which desire is either just or unjust: just, if we be angry for a just cause, with those with whom we ought to be angry, after a just manner, observing a fit time, and to a good end: unjust, if these circumstances be not observed. Furthermore in this definition the cause of anger is expressed, namely injury offered (for anger always presupposeth injury) and the subject thereof which is the heart, as also the object, to wit, revenge of the injury.

Sect. 2.

And so much for the general definition of anger: Now we are to shew the divers sorts thereof, or rather the divers acceptations of the same affection.

First,

First, it is taken for the natural affection of anger, as it was created of God, and had his being in man before the fall.

Secondly, as it is corrupted since the fall by original sin. Thirdly, as it is renewed and sanctified by Gods Spirit. We are not therefore with the Stoikes, to confound these three together, and without difference to condemn them all: for howsoever this affection as it is corrupted; is most turbulent, and of all others most pernicious, yet we are to hold that the natural affection considered either as it was created by God, or so far forth as it renewed and sanctified by Gods spirit, is just, holy and lawfull.

And this may easily be proved by divers reasons: First, because it was created by God, and was in man before the fall and before any evil entered into the World: being therefore the Lords own workmanship, which by his own testimony was approved to be very good, *Gen.* 1. 31. And of greater antiquity then evil it self, it followeth that the affection in its own nature, is to be esteemed as good and lawfull.

Secondly, because in many places of the Scriptures it is attributed to God himself, *Rom.* 1. 18. *The anger of God is made manifest from Heaven against all impiety; He that believeth not in the Son shal not see life, but the*

anger

anger of God shal abide upon him. John 3. 39. Seeing therefore it is ascribed unto God, to whose most perfect and just nature nothing agreeth but that which is just and holy, it followeth that this affection it self is so to be esteemed. True it is, that neither this nor any other affection is in God, if we speak properly, but only attributed unto him, that our weak capacities may better conceive how he exerciseth his works and eternal counsels toward his Creatures: But yet forasmuch as nothing is attributed and ascribed unto him, which is not good and just, so far forth as it is ascribed, it evidently sheweth that anger in its own nature is not evil.

Lastly, this manifestly appeareth in that this affection was truly and naturally in our Savior Christ himself as he was man, as it is evident, *Mark.* 3. 5. where it is said, that he looked angerly upon the Scribes & Pharisees, mourning for the hardness of their hearts: so likewise being incited with an holy anger, to see his Fathers house turned into a market, he driveth the buyers and sellers out of the Temple, *John* 2. 17. seeing then Christ was angry, and yet free from all sin, it followeth that anger in its own nature is just and holy.

But it may be objected, that anger is in many places of the Scriptures condemned

and

and forbidden: as *Matth.* 5. 22. *He that is angry with his brother unadvisedly is culpable of judgement.* I answer, that not anger simply but unadvised anger is there condemned: and in a word all other places where this affection is forbidden, are to be understood, not of the affection it self, as it was created or is renewed by Gods Spirit, but as it is corrupted and depraved with original sin: for anger being sanctified, is not only just and lawfull, but also commendable, profitable, and very necessary, as being the whetstone of true fortitude, whereby we are stirred up and incouraged to maintain the glory of God, and our own persons and states against the impiety and injustice of men. Though anger therefore be but a bad mistress to command, yet it is a good servant to obey: though it be but an ill Captain to lead our forces into the field against our spiritual and temporal enemies, yet it is a good souldier so long as it subjecteth it self to the government and discipline of sanctified reason.

But it is further objected by the Stoikes, that anger is a perturbation of the mind, and therefore evil. To this I answer, that as the perturbation of the mind which is moved upon unjust causes, is also unjust and evil, so that which caused upon just and necessary occasions is just and commendable: as for example,

example, when a man seeth God dishonored, Religion disgraced, wickedness unpunished: If therefore his mind be perturbed and troubled, this perturbation is not to be condemned, nay to be commended, and they rather to be condemned who are not so troubled. Thus was our Savior perturbed when he saw Gods house dishonored, and also when he raised up *Lazarus*, *John* 2. 15. and 11. 33. Thus was *Phineas* disturbed and troubled in mind, when he saw that shameless sin of *Zimry* and *Cozby*, Num. 14 7. and *Elias* when Religion was contemned, idolatry erected, and the Lords true Prophets destroyed. *Kings* 19.

Though therefore anger be a perturbation of the mind, it doth not follow that it is evil, for not the perturbation it self, but the cause thereof maketh it good if it be good, and evil if it be evil. Furthermore, whereas they object that anger blindeth and confoundeth reason; I answer, first, that if anger be temperate and moderate, it doth serviceably wait upon reason, and not imperiously over-rule it: and rather maketh a man more constant and resolute in walking the path of truth, which he hath discerned with the eye of a clear judgement, then any ways dazel or offend the sight whereby he should be caused to stumble in the way, or

else

else turn aside into by paths of error.

Secondly, though it should be granted that for the instant, reason is somewhat disturbed with the passion, it doth not follow that it is evil or improfitable, for before the affection is inflamed, the reason apprehendeth and judgeth of the Injury, and so as it were first kindleth the flame, which being kindled, doth for the instant perturb the mind, but the perturbation being quickly overpassed and the mind quieted, reason is made no less fit thereby to judge of the injury, and much more fit to revenge it: And therefore moderate and sanctified anger is so far from hurting and hindring the judgement of reason, that it rather serviceably aideth and supporteth it by inciting and incouraging it couragiously to execute, that which reason hath justly decreed and resolved: as therefore the most precious eye-salve doth presently after it is put into the eye, dim and dazel the sight, but afterwards causeth it to see much more clearly: So this affection of moderate and holy anger, doth at the first somewhat perturb reason, but afterward it maketh much more active in executing and performing all good designs.

And so much for the lawfulness of anger, both in respect of the first creation thereof, and as it is renewed and sanctified by Gods Spirit,

Spirit, as also concerning the divers sorts
anger: Now in the next place we are
consider, which of these is commanded
forbidden in my Text.

First, for the affection as it was create
by God, howsoever it was just and holy in
self; yet now the beauty and excellene
thereof is defaced with the foul spots of or
ginal sin, so that there remain only some r
liques of the perfection wherein it was cre
ted; till it be again renewed and restored b
Gods sanctifying Spirit. This therefore
not here commanded or forbidden, but onl
that we labor asmuch as may be, that it ma
come near his former excellency. The othe
two sorts, namely corrupt and sanctified an
ger; the one in these words is commanded
the other forbidden.

These words therefore may be divide
into two general parts. The first, an exhor
tation or commandment, wherein just an
holy anger is injoyned or commended unt
us in the first words (*Be angrie*) the secon
a prohibition or dehortation from unju
and corrupt anger in the next words (*Be
sin not*) and because by reason of our corru
ption: we are prone to fall into it, the A
postle in the words following limiteth an
restraineth it to a short time, lest it shoul
turn into malice, *Let not the Sun go down*; &c.

20

as though he should say, though through infirmity ye fall into rash and unadvised anger, yet continue not in your sin. *Let not the Sun go down on your wrath.*

The most of our new interpreters think that the first words are rather a permission then a precept, and therefore to be understood thus: *If you be angry, sin not*; Or thus, *Are you angry, sin not*: that is, though through infirmity ye fall into anger, yet add not sin unto sin by continuing in it. But I see no reason why the words should be thus wrested, seeing there followeth no absurdity or inconvenience, if they be plainly understood without any alteration, which cannot be avoided if we admit of their exposition: For I would ask of them whether is here meant a lawful and just anger, or that which is unlawful and unjust? if lawful and just, why may it not be commanded, seeing it is as necessary and profitable to the furthering of Gods glory and our good, as any other sanctified affection? if unjust and unlawful as they understand it: I would know how we can be angry, and sin not? But say they, if a holy anger were here meant what needeth the restraint, *Let not the Sun*, &c. seeing the longer it lasted the rather it were to be commended, if it were just and holy. I answer, these words are to be referred not

to

to the precept (*be angry*) but to the pro-
bition (*but sin not*) where unjust anger is fo-
bidden as before just anger was comma-
ded, and this is manifest in the Text, for
doth not say, *Let not the Sun go down, Epi*
ore, upon your anger; but *Epi to parorges*
umon, upon your wrath, or unjust and inve-
rate anger, as this word is commo-
used.

So that the sense of these words is bri-
thus much: be angry, and spare not so t
your anger be just and holy: but seeing
reason of your infirmity and corrupti
your just anger may easily degenerate,
become unjust, if due time, place, pers
and other circumstances be not observ
therefore take heed you sin not by be
unjustly angry, yet if through infirmity ye
into this sin, do not harbor it no not o
day. *Let not the Sun go down on your wrat*

Sect. 4.

And somuch for the meaning of the wor
now I will intreat of their several parts. A
first, concerning just anger, what it is,
what is required in our anger that it may
just and holy: This anger is an holy and r
sonable desire of revenge, stirred up i
upon just, weighty, and necessary cau
whereby we being after a lawful man
angry with our own and others vices

ns, rather then with the persons, do desire
astly to punish and revenge the vices and
ns, to the end God may be glorified, the
arties amended, and that the anger of God
eing pacified, may be averted, not only
rom the party offending, but also the
Church and Common-wealth. First, then it
s required to holy and lawful anger, that the
ause thereof be just: now the just causes of
nger are divers. First, when we are moved
ereunto with a zeal of Gods glory: for
hen we see God dishonored, and his glory
efaced, it is not only lawfull to be angry
ith the offenders, but also necessary: for
e profess our selves to be Gods Subjects,
ow we know that no good Subject can
ith patience endure to hear or see the glo-
y of his Soveraign impeached: we profess
ur selves Gods servants, and what good
rvant can abide to see his master disgra-
ed? We profess our selves Gods children,
nd good children are more grieved and
ffended when they perceive that their pa-
nts are any ways abused or injured, then
the injuries were offered to themselves: If
erefore we be loyal Subjects, faithful Ser-
nts, & loving Children, we cannot choose
ut be incited to a holy anger, if we see our
orious Soveraign, our good Master, and
racious Father, by any means dishonored.

Exemple.

Exampl. When *Moses* saw that the chil-
dren of *Israel* had contrary to Gods expre-
commandment reserved *Manna* till the nex
morning, he could not contain himself fro
shewing this holy anger, when he saw hi
Lord and Masters will not observed, *Exod.*
16. 10. So that though *Moses* were the mee
kest man that was on earth, yet could he no
with patience endure to see Gods Ordi
nance contemned. *Num.* 12, 3. In like man
ner, when he saw that honor and glor
which was due only to God Almighty, deri
ved to a base and brutish Idol, he was pro
voked to an holy anger, and so wholly pos
sessed with a divine and heavenly rage, tha
he not only breaketh the two Tables writte
by Gods own hand, but sharply revenged
this idolatry with the death of three thou
sand of the offenders. *Exod.* 32. So that
though the people were dearer to him then
his own life, nay then the salvation of hi
own soul, yet was the glory of God mor
dear and precious unto him then either o
both. *vers.* 32. *Phineas* also when he saw Go
dishonored with that shameless sin of *Zimri*
and *Cozby*, being provoked with an holy an
ger, he revenged this dishonor with the
death of both the offenders. *Num.* 25. 7.
Thus also was *Elias* zealous for Gods glory
because the Children of Israel had forsake
his

his covenant, cast down his altars, and slain his Prophets, 1 *Kings* 10 14 *John* 2. 3.

And thus was our Savior Christ possessed with a fervent zeal of his Fathers glory, *John* 2. 17. If therefore we would approve our selves to be Gods Children, we must follow their example; and forasmuch as nothing more dishonoreth God then sin, nothing should offend aud displease us more then sin, whether it be in our selves or in our neighbor. When therefore we fall into sin, we are to be offended with our selves, that so we may divert the Lords anger from us, 1 *Cor.* 15. 31. for as they which judge themselves shal not be judged of the Lord, so they who are angry with themselves for sin, shal escape the Lords anger. And this our anger must proceed to a holy revenge. Those who have offended by surfeiting and drunkenness, are to punish themselves with fasting and abstinence. Those that have wallowed themselves in voluptuous pleasures, are to subdue and mortify them, though they be as dear and precious unto them as their right hand and eye. Those who have defrauded their neighbor by purloyning away his goods, are with *Zacheus* to make restitution four-fold, *Luke* 19. 8,

And as we are bound by the law of charity to love our neighbors as our selves, so also

also to be angry with them as with our fe
namely, with this holy kind of anger for
Whensoever therefore we see them by th
sins dishonor God, we are to be displea
therewith, and so far forth as the limit
our callings, extend to shew our selves off
ded according to the example of the P
phet *Jeremy*, who because the people wo
not hear the Word of the Lord was even
led with divine wrath. *Jer.* 6. 10. 11. But h
cold mens zeal of Gods glorie is in this
frozen in the dregs of sin, too lamenta
experience sheweth: for first, who alm
is angry with himself for his sins in this
spect, because he hath by them dishono
God? every one sheweth spleen enough
his sins receive condign punishment, but
ving to do with themselves in respect of
sin it self, they are like mild doves with
gall. The Adulterer is much displeased
for his sin he be enjoyned to mask in a wh
sheet, though thereby he have deser
death, but the poison of his sin is most sw
to his envenomed appetite. The covet
extortioner is much offended, if he be ju
deprived of that riches which he hath
justly gotten, but he is not angry with his
into which he is fallen, by unjust coming
them. The blasphemer is enraged if he
but reproved for his blasphemy, though
th

the Law of God he deserveth to dye for it, but he is nothing displeased with himself for dishonoring the Majesty of God. In a word, every one is angry with the smallest punishment, yet not moved with the greatest sin: but if we would be angry and sin not, we must not be so much displeased for incurring that punishment which we have justly deserved, as that by our sins we have dishonored God.

And the like abuse there is of our anger towards others: men are soon stirred up to holler against their neighbours, upon every light occasion and shew of injury offered to themselves, though it be but an unkind word, or a mistaken speech, or but a strange countenance: but when God is dishonored, his name blasphemed, his Religion derided, his Sabbaths prophaned, his whole worship and service contemned, they can look upon the offenders with a smiling countenance, and so confirm them in their sin; or if they be angry, they will either not be seen in it at all, or else they will show it after so cold a manner, that it shal hardly be discerned. Whereas if there be the least injury offered to themselves, they can contain their fury in no limites, till it be satisfied with revenge even unto blood. But if we would approve our selves to be Gods Children and

Servants,

servants, we must be as truly zealous of his honor and glory, as of our own credit and reputation.

Sect. 5.

The second cause of just anger is, when injury is unjustly offered unto our selves: For by the law of God, we are bound to seek the preservation of our own good name and state: and therefore, when either of them is violated or impeached, we may justly use aid of the holy anger in defending our selves and repelling injury, yea, also in taking such revenge as is fit in respect of our callings: that is, by unsheathing the sword of Justice, if it be committed into our hands, or by seeking the help of the Magistrate, if our private estate will not admit us to be our own carvers. Many examples might be brought to clear this point if it were necessary. Though *Moses* were the meekest man living, yet when he was contumeliously abused by *Corah* and his companions, it is said he waxed very angry, and prayed unto the Lord, that he should not respect their offerings, *Num.* 16 15. though the Apostle *Paul* were of more then an admirable patience, yet being unjustly smitten by the commandment of the high Priest, he sheweth his anger by a sharp reproof; *Act.* 23. 2. yea, our Savior Christ the lively picture of true patience, when

contra

contrary to all justice he was stroken by the high Priests servant; *Ioh.* 18, 13. he sheweth himself displeased by his reprehension, though at that time he offered himself as it were, to suffer all contumelious injuries, which pride assisted with malice, could imagine or impose.

But here it may be objected, that our Savior hath taught us, if we have received a blow on the one cheek to turn the other. *Matth.* 5. 59 I answer, that Christs meaning is not that we should expose our selves to all injuries, but that we should refrain from private revenge without any calling thereunto, which he would have so far from us, that rather we should be ready to receive a new injury, then unjustly revenge that which we have received.

Sect. 6.

The third cause of just anger is when injury is offered to our brethren, for as by the law of charity we are bound to love them as our selves, so the same law bindeth us to be angry for those injuries which are offered unto them, as if they were offered unto our selves. And thus was *Moses* angry with the *Egyptian* who wronged the *Israelite*. *Acts* 7. 24. Thus was *David* angry with *Ammon* for deflouring his sister, 2 *Sam.* 13. 21. and with *Absolon* for his cruel murthering

ring of *Ammon.* And thus was good *Neh*
my provoked to anger when he ſaw the pe
ple oppreſſed, *Nehem.* 5 6. And this ange
is not only lawful, but alſo neceſſary, and th
neglect thereof a grievous ſin in Gods ſigh
as we may ſee in the example of *Elie*: fo
when his ſons abuſed the Lords people, an
he would not for their ſin ſhow his anger i
correcting them otherwiſe then by mild an
loving admonitions, his indulgency move
the Lord to inflict upon him a moſt heav
puniſhment, *Bernard. Et quia ira Eli tepu
in filios, ira Dei exarſit in ipſum.* Becauſe *El*
his anger was lukewarm towards his ſon
the anger of God waxed fire hot again
him, and that juſtly: for as one *Gregory* ſaith
*Non iraſci cum oportet, eſt nolle peccatum emen
dare.* Not to be angry when juſt cauſe is o
fered, is to nill the amendment of ſin: an
not to hinder ſin when a man hath good op
portunity and a lawfull calling thereunto,
to become acceſſary.

But as they offend againſt the party wh
is injured, ſo alſo againſt him who doth th
injury. For by not ſhewing themſelves o
fended, they give approbation, and by gi
ving approbation, they countenance an
confirm him in his ſin. Whereas if the
ſhewed their diſpleaſure, it might be a not
ble meanes to reclaim him, by working in h
hea

eart a conſideration of his offence for
hich he is reproved. And in this reſpect
olomon ſaith, that *anger is better then laugh-*
r, for by a ſad countenance the heart is made
tter, Eccleſ. 7. 5.

Sect. 7.

And ſo much for the juſt cauſes of anger:
ut there is further required to holy and
wful anger, not only that the cauſe be juſt,
ut alſo weighty and of ſome importance:
or if every ſmall trifle be ſufficient to pro-
oke us to anger, well may we manifeſt
reat juſtice, but without queſtion we ſhall
ew little love: for love ſuffereth long, it
not eaſily provoked to anger, it ſuffereth
l things, 1 *Cor.* 13. 4. 5. 7. it covereth a
ultitude of ſins, 1 *Pet.* 4. 8. how little love
herefore have they, who are angry upon
very ſmall and trifling occaſion, how juſt ſo-
ver it be? Let us then before we let the
ains looſe to anger, conſider not only of the
uſtneſs of the cauſe, but alſo whether it be
ght or weighty: and if we find that it is but
trifle, we are either wiſely to diſſemble it,
r mildly to paſs it over, *Jam.* 3. 2. knowing
hat in many things we offend all: if weigh-
, then we may not only juſtly, but alſo ne-
eſſarily we are bound to ſhew our anger;
or it is no leſs a ſin to ſhew mildneſs where
he Lord requireth anger, then anger

where he requireth mildneſs.

Sect. 8.

And ſo much for the cauſes of our ang
now we are to ſpeak of the manner, whe
in firſt this general rule is to be obſerved, t
we uſe moderation, leſt we mingle the
with our corrupt and carnal anger, and ſ
degenerates into fleſhly anger, and from t
to fury. Let us therefore herein imitate
Lord himſelf, who in wrath remembr
mercy: and not ſo be carried away with
violence of anger, that in the mean time
forget love. And on the other ſide, we
not with *Ely* to be altogether remiſs
mild, when either Gods glory or our nei
bors good requireth that we ſhould ſh
juſt anger, and ſo by approving the ſin for
ſake that offendeth, make our ſelves acce
ry to the ſin, and conſequently ſubject to
puniſhment, but we muſt keep the mea
we will approve our anger to be juſt
holy.

The neglect whereof cauſeth many to
into ſin: for ſome if they can mask their
formed anger under the fair viſard of a
pretence, they think they may lawfully ſh
all violence and fury in their affections:
let ſuch men know, that though the cauſ
their anger be never ſo juſt, yet in the m
ner they grievouſly ſin againſt the rule
cha

arity, in respect whereof they may fitly be mpared to cruel hang-men, who having a t cause to execute their office (namely, e Judges lawful commandment) do in the ecution thereof, use all barbarous cruelty: they being commanded by God to be an- y with the sins of their brethren, seem glad ey have gotten such an occasion to shew eir rage and fury: But howsoever such en pretend the goodly title of Justice; yet hey be unmasked, there will appear nos ng but rancour and malice disguised un- r this fair pretext: for let their friend to om they are and must be much beholden mmit offences, far more notorious, and y who seemed almost choaked with a all gnat, can find room in their conscien- to swallow a pill of sin as big as a Camel. t be sugered over with the sweet title of endship. Others under pretence of a mild patient nature, are content to hear God honored, his servants scorned, and all Re- ion disgraced; but cursed be such mild- s as causeth us to betray the glory of d and his truth, by holding our peace d wincking at the offenders: these men o are so mild and modest in defending ds cause that they are ready to blush, if y but in a word shew their dislike of sin, hough they had done that whereof they

might be asham:d, will blush and swell
anger if their own credit be but touched,
their reputation suffer any disparageme
and whence doth this proceed but from
overmuch love of themselves, and over li
love of God? whence is this bastard m
ness, but from pride the mother of evil, wh
causeth them to seek the praise of human
and courtesy by betraying Gods glory.

Sect. 9.

The second thing required in the man
is that we observe Christian modesty
charity, in abstaining from malicious
wicked speeches, or unjust and spiteful
ons in expressing our anger: and to
purpose, we are always to remember
what spirit we are: for undoubtedly h
just soever our cause be, if we defend it w
spiteful and bitter speeches, it is not the S
rit of God which speaketh in us, *Job* 18.
Let us rather follow the example of our
vior Christ, who when he was buffeted
grosly abused, reproved the offender w
great mildness: And of *Michael* the Ar
angel, who when he strove *with the D*
himself about the body of Moses, *durst not bl*
him with cursed speaking, but said, the Lord
buke thee.

Sect. 10.

The third thing required is, that in our

wel[l]er there be obſerved a fit decorum, and due
he[d], reſpect, and that both in regard of the party
eme[m]ſelf. who is provoked to anger, and alſo
om[t]e other with whom he is angry; for firſt
er li[k]e reſpect of the party himſelf, he is not to
d m[i]ehave himſelf alike in what place and cal-
, wh[a]ng ſoever he be: for if he be a Magiſtrat,
mat[t]e is to ſhew his anger not only in counte-
y. [n]ance and word. but alſo in action; if he be
[a] father, he is not with *Ely* to ſhew his diſ-
han[d]leaſure towards his rebellious ſons only by
ſty [c]ild admonitions, but alſo by diſcreet corre-
us [c]ion: on the other ſide, it is ſufficient for
ful [h]im who is a private man, if he manifeſt his
to [a]nger in word or countenance. Nay, it is
ber [n]lawful for him to proceed any further,
y h[o]leſs his calling warrant him thereunto.
t w[e]gain, the offenders are not to be uſed all
he [a]like, a mean private man is not to ſhew his
8. [a]nger in the ſame manner to a Noble man,
ur [o]r a Magiſtrate as he would to his equal or
ed [i]nferior, for though he may juſtly be angry
r w[i]th his ſin, yet he is to reverence his place
An[d] calling. The ſon muſt not ſhew his an-
D[e]er towards his father, as the father ſhew-
bl[e]th his towards his ſon, for he is bound to
rd[f]ear and reverence his perſon though he
[m]uſtly hate his ſin.

Examples. And both theſe points have the
ur [S]aints from time to time duely obſerved:

Moses being a Magistrate to whom
sword of Justice was committed, when
was provoked to anger by the sin of
people, did not only shew his anger in co
tenance or by a mild admonition, but
unsheathing the sword of Justice, and ju
punishing the offenders for their execra
Idolatry, *Exod.* 33. 27. *John Baptist* havi
only authority to use the sword of the S
rit, being offended with the hypocrisy of
Scribes and Pharisees, expresseth his an
by sharp and vehement reprehensions, *M*
3. 7. *Jacob* being a private man, sheweth
anger towards churlish *Laban* his father
law, by mild and gentle admonitions, *G*
31. 36. *Jonathan* being justly insensed by
barbarous tyranny of his mercileſs fathe
signified his anger only by rising from
table and departing, 1 *Sam.* 20. 34. T
three Children, though with a godly ze
they abhorred the Kings prophane Idol
try, yet they shewed their displeasure
humble and respective words, *Dan.* 3.
And so, though *Paul* detested the gentili
of *Festus* & *Agrippa*, yet he used them wi
all due respect as it beseemed their high c
lings, *Acts* 25. By all which examples it
manifest, that we are to use Christian seen
lineſs and discretion, if we would have o
anger approved as just and holy.

S

Sect. 11.

And so much for the manner of our anger. In the next place we are to speak of the object thereof, and that must not be the person of our neighbor, but his vice, sin and injustice. For though we are to be angry at, yea, to hate the vices of men, yet we are to love their persons, and in the middest of our anger, to seek their good, especially the salvation of their souls, and in regard hereof we ought to grieve more for their sin, then for the injures which by their sins they have offered us. And thus was holy *David* affected, whose zeal did even consume him, because his enemies had forgotten the Word of the Lord, *Psalm* 119. 139. and such was the anger of our Savior Christ, who in the midst thereof did mourn for the hardness of their hearts, *Mark* 3. 5. But on the other side, we are to take heed that we do not approve of the sin for the offenders sake, for we ought to hate sin in our friends, parents, yea in our own hearts, or wheresoever else we find it, and in no wise to love this deadly poison, though it be brought unto us in a vessel of gold, never so precious in our eyes. Here therefore we must avoid two extreams, the one to hate the person for the sins sake, the other to love the sin for the persons sake: for as we would condemn his

folly, who would loath an exquisite pictu
because it had a spot of dirt upon it, or
that should so extreamly dote upon the r
workmanship of so excellent a feature, t
he also would be in love with the dirt
the pictures sake, and on the other side co
mend his wisdom, who should so like the
cture, as in the mean time he disliketh of t
deformity: So alike foolish is he, who
be angry at the person of man it self; wh
was formed after Gods own image, beca
this image is spotted and defiled with sin,
he who will like and approve of such fil
corruptions and deformites wherewith i
defaced: but he is truly wise who so hat
the polluted spots of sin, that in the m
time he loveth Gods excellent workm
ship, and so esteemeth of the workmansh
that he is much displeased with the polluti
which deformeth it. But the practise of
World is far otherwise: for men will ha
be friend to the person, but they will b
friend to the sin also: nor an enemy to
sin, but they will withall malign the p
son, or else that which is worse, they
hate the person of their neighbor and l
his vice.

Sect. 12.

And so much for the object of just ang
The fourth thing to be considered in
an

nger, is the time which must be short. Not
at it is unlawful to continue long in anger,
it continue just; but lest our holy anger
y reason of our corruption degenerate into
alice. For as the most pure wine doth in
me wax sower upon the dregs, so our most
oly anger if it be long retained, is in danger
f receiving some sowrness of malice from
he dregs of our corruption. The safest
herefore and best course is quickly to be
ppeased, especially if the party offending
new signs of repentance, either for his sin
owards God, or his injury offered unto us:
or seeing upon hearty sorrow God pardo-
eth and forgiveth, let us not retain that
hich he remitteth.

Sect. 13.

And so much for the time. The last thing
be considered is the end, which (if we
ould have our anger just and holy) must
e just and holy also. The end of our anger
just and holy, when therein we propound
nto our selves either the glory of God, or
e publick good of the Church or Com-
on-wealth, or the private benefit of him
ho either suffereth or doth the injury. First,
or the glory of God, we set it forth by our
nger, either when being private men we
ew our selves his children and servants, by
anifesting our hatred and detestation of

sin

ſin in word or countenance, and ſo ad
the profeſſion which we profeſs, or be
Magiſtrates, do become his inſtrument
puniſhing ſins, and executing juſtice; if the
fore either private men or Magiſtrates p
pound unto themſelves this main and p
cipal end in their anger, it is juſt and holy
The ſecond end is the good of the Chu
and Common-wealth, which end, thou
it appertain unto all which are members
theſe bodies, yet doth it more properly b
long unto Magiſtrates, who are to ſh
their anger in puniſhing ſin, not only that
vil juſtice which is the prop of the Co
mon-wealth may be maintained, but alſo t
Gods anger which hangeth over wh
Countries, where ſin is countenanced or n
juſtly puniſhed, may be averted: for if
be puniſhed by men in authority, God w
not puniſh the Common-wealth for
Whereas otherwiſe if Magiſtrates wink
ſin, and ſo neglect their duty impoſed
God, the Lord will in anger take the ſwo
of juſtice into his own hands, and pun
not only the malefactor for offending, b
the Magiſtrate for not executing his du
yea the whole Common-wealth which
ſtained and polluted with their ſins.
Examples hereof are plentiful in t
Word of God, for the ſin of *Zimry* wi
Co

Cozby, God sent a grievous plague amo[n]g the people, but after *Phineas* had executed ſtice, by ſlaying both the offenders, the lague ceaſed, *Numer.* 15. For the ſin of *Achan* God took away the hearts from the eople, ſo that they fled, and ſome of them ell before the men of *Ai. Joſ.* 5. but when he malefactor was juſtly puniſhed, Gods an- er was appeaſed. *Judge* 12. Becauſe the *Benjamites* did not puniſh, but rather coun- enance the ſin of thoſe who ſo ſhameleſly id abuſe the *Levites* Concubine; we know what followed, not only the offenders, but lſo the whole Tribe (ſome few excepted) were attached by Gods heavy judgement. f therefore Magiſtrates would have the Lords anger averted, either from them- elves, or the Commonwealth, they are to new their anger in puniſhing ſin: and if in rawing out the ſword of Juſtice againſt ini- uity, they propound unto themſelves the ood of the Church and Common-wealth, heir end is juſt and holy, and their anger lſo.

The third end of juſt anger, is the good of he party who ſuffereth the injury, for here- y the offender is reſtrained from commit- ing the like, when either private men ſharp- y reprove him, or Magiſtrates ſeverely pu- iſh him for his offence: whereas if neither

private men do by their anger shew th
dislike, nor Magistrats inflict punishment
his misdemeanor, he is ready to redouble
injuries.

The last end is the good of the party, w
by offering the injury provoketh us to a
ger. For private men are to be angry wi
their neighbor, not because they malign h
or seek his hurt, but because they may d
courage him in his sin, and so work his
mendment. And in like manner Magistrat
must shew their anger in punishing offe
ders, not to revenge themselves on th
persons, but that they may seek their goo
in reforming their vices. For what great
good can a man do his brother, then to r
claim him from his sin, which otherwi
would destroy both body and soul by r
maining in it?

Object. But here it may be demande
how he seeketh his good and amendmen
when the punishment is capital? I answe
first in those cases there is a comparison
the publick good of the Common-wealt
with the private good of the party offe
ding, which is to be neglected in respect
the other: if therefore his offence be su
as deserveth death, he is to be punished wi
death, that the burthen do not ly upon th
Land. Secondly, I answer, he doth the part
goo

w t ood by bringing him to the light of his sin,
nent nd repentance by apprehending the pain
uble f the punishment, whereas otherwise he
ould desperately run on in his sins: and so
y, w ast away both body and soul. To prevent
to a erefore and cure this desperate disease, it
y wi necessary to apply desperate Physick, and
gn h destroy the body, that both body and soul
ay d ay be saved.
k his And these are the things required in just
stra nd holy anger, which if we observe, our
offe nger will be not only lawful, but also ne-
th essary; both for the setting forth of the glo-
go y of God, and also for the good of our
reat lves and of our neighbors.

Of unjust Anger.

Chap. 2. *Sect.* 1.

AND so much for the first part of my Text, wherein just anger is commanded: Now I am to speak of unjust anger forbidden in the words following: *But sin not*; that is, by falling into corrupt and unjust anger. Which vicious affection is not only here condemned: but also in other places of the Scripture, as in 31. verse of this Chapter. *Let all bitterness, and anger, and wrath, and evil speaking, be put away from you, with all*

maliciousneſs. So Col. 3. 8. *Put ye away these things, wrath, anger, maliciousneſs,* and in the 5. chapter of the *Gal.* 1. 20. 21 is reckoned among the works of the fl which who ſo follow ſhal not inherit Kingdom of God. It is forbidden alſo in ſixth Commandment under the name murther: both becauſe it is the chief me and cauſe which moveth men thereunto, alſo becauſe it is the murther of the hea and therefore murther in truth in G ſight, who more reſpecteth the heart t the hands, for a man may be innocent fore him, though his hands have ſlain neighbor, if his heart have not conſen thereunto, as appeareth in the old law, wh Cities of refuge were appointed for ſuch the Lords own commandment: but if heart have conſented and deſired any w to violate the perſon of our neighbor (wh unjuſt anger always affecteth) though hands are free from the act, we are guilty murther in the ſight of God. And this Savior Chriſt teacheth us in the expoſiti of the ſixth Commandment, *Matth.* 5. *Whoſoever is angry with his brother unadviſe is culpable of judgement.* By theſe places i evident that anger is forbidden and co demned as a great ſin, and therefore it is be avoided of us, as a moſt dangerous en

y to our souls health. Which that we may erform with so much the more vigilant re, let us further consider, that this vice generally incident to all by reason of our tural corruption: so that there is none so ung, nor any so old, none so wise, nor any foolish, neither male nor female, which not carry this fire in their bosome: and erefore, unless they quench daily this fiery rt of Satan with the water of Gods Spirit, d the shield of faith, they will be in danger burning; *for who can carry fire in his bosom, d not be burnt*, Prov. 6. 27.

Sect. 2.

But the dangerousnes of this affection ll more evidently appear, if we consider e violence thereof: for there is scarce any her affection so strong, which it doth not sily subdue, *Cant.* 1. 6. Love is said to be onger then death; and yet anger if it be nce admitted easily overcometh it, for there as never any love so hearty and entire, but ger hath subdued it: The father in his an- forgetteth his love to his child, and the ild to his father, the husband to his wife, e wife to her husband, and causeth them stead of duties of love, to bring forth the its of hatred, yea, it maketh a man to for- t the love of himself, as appeareth by ose men who to satisfy their anger, vio-

lently

lently thruſt themſelves into imminent d
gers of death; Nay, it maketh a man o
raging violence againſt ſuch a friend a
more dear to him then his own life, as
evident in the example of *Alexander*, w
in his anger ſlew his friend *Clitus*, whom
loved ſo intirely that he needs would h
revenged his murther, by putting himſel
a willful death. As therefore we cannot
cern the heat of the Sun, when we are n
unto a ſcorching fire, ſo the heavenly h
of divine love is not felt, if the furious fla
of anger be kindled in our hearts.

Covetouſneſs alſo is a moſt violent a
ſtrong vice, which nothing almoſt can v
quiſh but death, and they who are poſſe
therewith, do love their riches better th
their own lives, as we may ſee in their exa
ple, who being deprived of them, murt
themſelves: yea, they are more dear u
them then the ſalvation of their own ſo
as may appear by thoſe who fall into ou
gious ſins, whereby they plunge their ſo
headlong into hell, that they may get n
mentary riches: and by them alſo who
ſpiſe the means of their ſalvation, in com
riſon of a ſmall worldly trifle: and yet an
being once admitted, doth overcome co
teouſneſs, as it is evident in the example
them, who to ſatisfy their furious anger

e death of their enemy, are content to for-
it their goods, though they be never so co-
etous, besides the double hazard of their
ves which they incur, both in their private
uarrel, and in satisfying by deserved punish-
ent publick justice. The like also may be
id of them, who by anger being incited to
venge, are content to spend all their sub-
ance by prosecuting wrangling suits in law
little or no importance, to the end they
ay impoverish him also with whom they
e offended, and so are content to pull the
ouse upon their own heads, that they may
verwhelm another under the weight of the
me ruine.

Fear also is an affection of no small force
d violence: for often-times it compelleth
en to thrust themselves into imminent dan-
ers that they may avoid dangers, and to kill
emselves for fear of greater torment: and
t anger vanquisheth fear, many times cau-
ng them who would tremble to see ano-
ers wound, contemn their own death, and
turneth the most cowardly fear into most
esperate rage and furious resolution.

So that other affections lead a man, but
is draws him, other intice him, but this
mpels him, other dazle the sight of reason,
t this makes it stark blind, other makes us
one unto evil, but this casts us headlong
en into the gulf of wickedness. *Sect.*

Considering therefore that this tur bul
vice of unjust anger is in the eyes of Go
haynous, in regard of us so general, an
respect of its own nature so strong and v
lent, I purpose to intreat of it at large, to
end we may learn the better to prevent
or the more easily to subdue it. And to
purpose I will first shew what it is, and w
are the causes and properties thereof:
condly, the kinds of it; and lastly, I will p
scribe the preservatives & medicines whe
by we may cure this vice in our selves o
others.

For the first, unjust anger is a wrong
and an unreasonable desire of revenge, s
red up in us by unjust causes, whereby
having no respect of the glory of God,
the good of our selves or our brethren,
after an injust and immoderate manner,
gry with them with whom we ought no
be angry.

That unjust anger is a desire of revenge
is so evident that it needeth no proof;
we know by daily experience, that he w
is provoked unto anger by an injury offe
in truth or in his opinion, desireth reven
according to the nature of the injury re
ved, or the opinion which he hath con
ved of it. If he be injured by a scornful lo

seeketh to revenge it with a disdaintul untenance, if by words he revengeth by ords: if in deeds he desireth to revenge deeds: yea, oftentimes the fury of anger ting a mist before the sight of reason, cauh small injuries seem great, and according that false opinion, inciteth men to take renge without all proportion. For an angry ok with angry words, for angry words th blows, and for blows with death, acrding to the violence of the affection, and t the quality of the injury received.

Sect. 4.

Now that this desire of revenge is unjust d unreasonable it appeareth by that which loweth in the definition. And first, beuse the causes thereof are unjust.

The causes of unjust anger are either inrnal or external; The internal causes are vers, as first self-love, whereby we so imoderately love our selves, that we never ink of the injuries and indignities which e offer others, or else suppose them to be one, or else lightly esteem of them, as not orthy the recital; but on the other side, maketh men hainously aggravate injuries ffered unto themselves: and so to make nge mountains of small mole-hills: it cauth the heart easily to apprehend the rong, busy in meditating of it being apprehended,

hended, eager in seeking revenge after m
ditation: and the hand no less forward
acting those tragedies which the heart h
invented. For by self-love men are indue
to think themselves worthy of all love a
honor: and therefore if a small injury
offered unto them, they suppose that dea
is too small a revenge for so great an indig
ty offered to such worthy personages. Y
if they be not so much respected as th
haughty ambition desireth, or if others
preferred before them, and that deserved
this is matter enough to provoke them
furious rage, not only against them of whe
they are not regarded, but them also wh
are preferred in others judgement. *Gen.*
And this is evident in the example of *Ca*
who because God respected the offering
Abel more then his, was insensed to wra
and had his anger so inflamed, that nothi
could quench it but the blood of his de
brother: and in *Saul*, who could with no p
tience endure that the praises of *Da*
should surmount his in the sight and audien
of the people, but was enraged with dead
anger against him, who for his merits defe
ved to be advanced.

And thus doth self-love make a man wi
at those injuries which he offereth othe
and to put on the spectacles of affectio
wh

en he looketh on those wrongs which are
ered to himself; whereby it cometh to
s that every small injury seemeth great,
l provoketh to great anger. Whereas if
thought meanly of our selves, and loved
neighbors as our selves, we would not
fer our judgement to be so over-balanced
h the weight of affection in judging of
injury, nor give the rains to our anger in
suing it with revenge.

Sect. 5.

The second internal cause of unjust anger
ride and arrogancy of spirit, which is a
t of self-love: for self-love it is which
keth us have an high opinion of our
es, this high opinion causeth arrogancy
l pride, and pride causeth men to be more
rp sighted in discrying wrong, and more
ously insolent in taking revenge. The rea-
hereof is apparent: proud men being
ous of their honor and reputation, are
very suspicious of contempt, so that the
t injury provoketh them to choler and
dain, because they are ready to imagine
t thereby they are exposed to contempt.
d this is the reason, why proud men do
re impatiently suffer an injury offered in
npany where they would be respected,
ause they think it a great disparagement
their credit and reputation. An example
hereof

hereof we have in *Nebuchadnezer*, w
waxed pale for anger, because he thou
himself disgraced in the sight of all his P
ces and people, by the repulse which he
ceived of the three children, who refuse
obey his wicked commandment. An
Haman who was so inraged with fury,
cause *Mordecay* would not in the sight of
people do him that reverence which
proud heart desired, that he thought is de
too small a revenge for such an indign
unless also for his sake he utterly rooted
his whole kinred and nation. So that
least spark of anger kindled with the smal
occasion, bursteth out into a raging flame
fury, if it be blowed with the wind of v
glory. Whereas on the other side, he tha
humble is not provoked to anger, thou
he be neglected, because his lowly conc
maketh him think that he is not worthy
be much esteemed: nor yet though he ha
received an injury, because he is ready
think that he hath deserved it, either by li
faults committed against men, or mo
haynous sins against God.

Sect. 6.

The third internal cause of unjust ange
covetousnes, for this vice maketh men
sire much riches, and if their hopes fail the
and be not correspondent to their desi
th

their unquiet and turbulent thoughts, are fit harbingers to prepare a lodging in their hearts to entertain anger. It maketh them undertake great matters, which when they are not able to compass, their hearts are filled with vexation; and they become more froward then children: or else, if their covetous desires carried with the wings of ambition mount not so high a pitch, they basely stoop even to the most sordidous drudgery: and finding themselves unable to compass great matters abroad, they entermeddle with every domestical trifle at home: and if they see any thing miscarry through the default of wife, child, or servant, though it be of no value, their anger can contain it self in the bounds of reason. So that these men are angry abroad, but mad at home, cholerick with every man which hinders, or doth not further their commodity, but outragious to their wives, children, and servants, if they suffer in the least loss.

Sect. 7.

The fourth internal cause of unjust anger is nice luxuriousness, or luxurious niceness, which commonly being the fault of women, or at least a womans fault, is especially to be seen in domestical matters. For if you come into the house of one who is nice & curious, you shal easily perceive how soon they

are incited to great anger upon little c
If the decking and adorning of their
be not fully answerable to their mind
their costly meats be not so daintily coo
that they may delight their curious lea
taste and cloyed appetite, if a spot or
kle be upon their garments, or but a
broken, if their nice ears be offended
the least displeasing noice, though it b
by some chance, they are so enraged
anger, that the house will scarce hold
or at least not contain their clamorous
ces. These curious folks are not only
ded with injuries, but also with shadow
appearances. *Sen. deira. lib.* 1. *c.* 25. *N*
animum simul & corpus voluptates corru
nihil tolerabile videtur, non quia dura se
molles patiuntur, for when voluptuous
sures have corrupted both mind and
nothing seemeth tolerable, not th
things which they suffer are grievous
because they that suffer them are nicel
minate. And like as they who are tor
ted with the gout, are angry if a man
but towards them, and cry out if they
touched: So but a shew of injury m
these voluptuous wantons to choler an
ger, and the least injury offered in tru
citeth them to rage and fury. W
others, who have not their minds effe

ted with this luxurious curiosity, they can easily pass over such trifling imperfections, and repel anger in far more violent assaults. If any think those toys too small to undergo a publick censure, I would have such know, that the lesser the occasion is which provoketh to anger, the greater is their sin who are so easily provoked, and the rather they deserve a sharp reprehension for that anger, which is incited by every light and trifling cause, then if it were weighty and of some importance: for howsoever the occasions are but small, yet their sin is not small; nay, their sin is therefore great, seeing the occasion which moveth them thereunto is but little; especially considering that the same parties, who are fire-hot in those trifles which concern themselves, are key cold in those things which much concern Gods glory and their own spiritual good. For I appeal unto their own consciences, whether they are not provoked unto more violent anger for these trifling toys, then when they dishonor God by most grievous sin, or see him dishonored by others: and if their consciences plead guilty, let them rather be offended with their own corruptions then with the Physician, which desireth to cure them.

Sect. 8.

The fifth internal cause of unjust angc
curiosity, whereby men are tickled wit
vain desire and itching appetite, to see
hear all things: how their friends beh
themselves in their private meetings: w
their adversaries do and say behind th
backs: how their servants bestow the
selves in every corner, whereof it comet
pass that desiring to know all things, t
also know many things which displease th
and provoke them to anger, for which
may thank their vain curiosity: for if
the wise man they would think it their g
to pass by infirmities, *Prov.* 19. 11. or fol
his counsel, *Eccles.* 7. 23. *Give not thine h
to all the words that men speak, lest thou do
thy servant cursing thee.* They might have
cause of anger, and more contentatio
mind. Whereas by inquisitive inquiry
every rumor, and curious prying into
domestical faults, they inflame their he
with great anger: for as the looking up
small print doth more offend the sight,
a greater, because we hold it nearer our
and more intentively behold it, the le
standing thick and near together: so of
times it cometh to pass, that these smal
mestical faults being curiously pryed int
more offend and anger us, because the

ear unto us, and fall out thick: and as it ere one in the neck of another, then grea- er injuries offered abroad which fall out ore seldom, and are not so much subject to ur view.

Sect. 9.

The sixth internal cause is to have an open ar to every tale-bearer, and a credulous eart to believe them. *Prov.* 26. 20. *With- t wood the fire is quenched, and without a tale- arer strife ceaseth.* So that as wood is the res fit nourishment, so is a tale-bearer fit to ourish anger. An example hereof we have *Saul*, who giving a credulous ear to those ing suggestions of that pick-thank *Doeg*, as insensed to such raging anger, that the ood of the innocent Priests was not suffi- ent to quench the heat thereof, unless he ilt also the blood of all the inhabitants of *Nob*, yea, of the oxen, asses, and sheep, with ore then brutish fury, 1 *Sam.* 12, 19. And erefore *David* speaking of *Doegs* tongue, *Psalm* 120. 4. compareth it to coals of Juni- er (that is to hot burning coals) because it furiously inflamed *Sauls* anger, 2 *Sam.* 19. ea, *David* himself giving ear to the false eport of *Ziba*, was moved to unjust anger gainst innocent *Mephibosheth*; and therefore aving experience of those manifold evils hich followed credulity and listening after

tale-bearers, he professeth that he will d
stroy him that privily slandereth his nei
bor, *Psal.* 101. 5. 7. And hence it is that *Ja*
compareth the tongue to a fire, because n
thing more inflameth the heart to furie
anger, *James* 3. 6.

Sect. 10.

The last internal cause of unjust anger,
want of meditation concerning the co
mon imperfections, whereunto we are
by nature subject: for if we did but con
der, that in many things we offend all, a
that we our selves have the same faults,
greater then those which we espy in othe
we would not hastily be moved to che
upon every trifling occasion. But it is
custome of men addicted to anger, to imi
the *Lamiæ*, who (as the Poëts fained)
their eyes abroad, and put them into a b
when they come home, so these are but t
quick sighted abroad in spying the faults
others, but stark blind at home in discerni
their own faults: and though they have
great beam in their own eyes, yet they c
easily discern a small mote in the eye of a
ther. And the reason is, because they
their own faults into that part of the wall
which they cast behind their backs, & the
fore never look upon them, but the faults
others into that part which hangeth befo
ther

m, whereinto they are always curiously
ing.

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he external causes of unjust Anger.

Chap. 3. *Sect.* 1.

Nd so much for the internal causes
of unjust anger, now we are to speak
he external, by which I understand all
ward occasions which are unjustly taken,
first when we are angry wi[illegible]ur neigh-
for his vertuous actions. For some there
whose malignant eyes do abhor nothing
re then the bright beams of vertue, either
ause they think that the beauty of others
fection causeth the deformity of their
s seem more ugly; or that their dege-
ated natures are become like unto Sa-
, who hateth vertue because it is vertue.
example hereof we have in *Cain*, whose
ger was kindled against his brother, be-
se he was accepted in Gods sight, as be-
more holy then himself, *Gen.* 4 5. as also
Saul, who was insensed against *Jonathan*
his vertuous demeanor towards *David*,
Sam. 20. 30. in *Asa*, who was offended
h the Prophet, the Ambassador of the
rd, for delivering faithfully that ambas-
e which the Lord had put in his mouth,

2*Chro.*16.10. In *Nebuchadnezzar*, who was in
ged against the three children, because th
refused to commit Idolatry, *Dan.* 3. 13. a
in the Jews, who were filled with wrath, b
cause our Savior Christ made a true expo
tion of the Scriptures, and rightly apply
it unto them. *Luke* 24. 28. and too ma
examples we have in these days, of such
cannot with any patience indure to h
their duties taught them, and their vices
blickly reproved out of Gods Word, or
any private admonition, but they are rea
(like those that are in a raging fit of a b
ning ague) to despight the Physician t
endeavoreth to cure them. So that in
times he is like to incur more anger; yea,
danger also that reproveth sin, then he t
committeth sin, he that reprehend
Atheism and prophaness, then he that liv
in them. Yea, so desperate is the disease
this declining age surfeited with sin, that
Physician may sooner incur hurt and dam
by the fury of his patient, then the pat
help and health by the skill of the most
quisite Physician.

Sect. 2.

Secondly, the cause of our anger is un
when it is only imaginary, having no o
ground but our own suspicion. And
was *Eliab* angry with his brother D
be

ecause he suspected him to be proud, hereas in truth his own pride was the use of his suspicion, 1 *Sam.* 17. 28. and this the most common cause of anger in these ys; for want of love causeth men to inter- et the actions of others in the worst sense, d upon their false surmises they ground eir anger. One is angry, because saluting neighbor, he did not resalute him, where- perhaps he did not see him, or at the least ving his mind otherwise occupied, did not serve him: another is offended if any in company is merry, thinking that he ma- th himself sport with his infirmities: ano- r because he is too sad imagining that it is cause his company displeaseth him. In a rd as mens surmises are innumerable, so are the causes of unjust anger. Yea so one men are to invent causes where none that oftentimes they are sore displeased, cause they have received small benefits, answerable to their expectation, or not ual to those which they see bestowed up- others: and so they are provoked to er with small gifts, as though they had ived great injuries: but let us be ashamed ch folly, and learn to leave it. Hath thy nd given more to an other then to thee? , it may be he hath deserved more, and gh he hath not, yet that which thou

haſt received might content thee, if thou wouldeſt make no compariſon. *Sen. deira lib. 2. cap* 30. *Nunquam erit fœlix quem torquebit fœlicior*, he will never be happy, who is vexed when he ſeeth one more happy. Hath he given thee leſs then thou didſt hope for? why, perhaps thou didſt hope for more then thou didſt deſerve, or then thy friend could conveniently give; but if thou wouldſt not be ungrateful, conſider rather what thou haſt received, then what thou haſt not received; before how many thou art preferred, rather then how many are preferred before thee.

Sect. 3.

Thirdly, the cauſe of our anger is unjuſt, when we are provoked thereunto by every ſmall and trifling occaſion, becauſe hereby love and charity is notably violated, when every ſlight cauſe inſenſeth us to anger: for love ſuffereth all things, 1 *Cor.* 13. 7. and therefore their love is ſmall who will ſuffer nothing. Love covereth a multitude of ſins, *Prov.* 10. 12. they therefore who rather find cauſes where they are not, then cover them where they are, do plainly ſhew their want of love, and their too great proneneſs to anger: it is the nature of love to make great faults ſeem little, and little faults none at all: but anger maketh every ſmall ſlip a capi-

capital offence, and every word of diſgrace worthy a ſtab. And as when we behold the ſun riſing through thick and foggy vapors, we imagine it to be of a far greater quantity, then when the air is pure and clear: ſo when the foggy miſts of anger do overſhadow reaſon, we ſuppoſe every fault to be greater then it would appear, if this turbulent affection were diſpelled with the lively hate of ardent love.

Some are angry at the imperfections of nature, which being not in the parties power to amend, ſhould rather move compaſſion then provoke anger. Others are angry at faults committed at unawares unwillingly and unwittingly, whereas they might with as great reaſon be angry with a traveller for going out of his way, or with one who ſtumbleth in the dark, for not keeping footing, or with a blind man for juſtling or ruſhing againſt them. For as the want of bodily ſight cauſeth the one, ſo ignorance which is nothing elſe but the blindneſs of the mind cauſeth the other; or with one who is ſick, becauſe he is ſick, for what is ignorance but the minds malady? but he whoſe heart is ſeaſoned with true wiſdom, is not eaſily provoked with faults of ignorance, unleſs it be willful or extreamly reckleſs, conſidering that while we continue in this vale of miſery,

our minds are shadowed with more the *Cimerian* darkness. And therefore thes small trifling errors, wherein into we fall fo want of knowledge, will in them rathe move laughter, or at least pity, then provok anger. For as the unhappy speeches an shrewd turns of little children are excused because they proceed from want of wit: so should the same excuse serve for them who commit faults through ignorance and simplicity.

Sect. 4.

Lastly, our anger is unlawful; when as in our anger we propound unto our selves no lawfull end, as the glory of God, the publick good of the Church or Common wealth, or the private benefit of our selves or of our neighbors: but rather private revenge and satisfying of our tumultuous affections, by the hurt or destruction of him with whom we are displeased. And this is always to be observed in all examples of unjust anger, as in *Cains* anger towards *Abel*, *Sauls* towards *David*: *Nebuchadnezzers* towards the three Children, the Scribes and Pharisees towards our Savior Christ.

And so much for the causes of unjust anger: now we are to speak of the properties thereof.

Of the properties of unjust Anger.

Chap. 4. *Sect.* 1.

THe first property of unjust anger, is that it is immoderate, for though our anger have never so just a cause, yet if it grow violent, and degenerate from anger to wrath and fury, it is unjust, for it savoreth not of the Spirit of God, who is merciful and easy to be intreated, but rather of the flesh and the corruption thereof. And therefore wrath (that is violent anger) is numbred among the works of the flesh, the doers whereof shal not inherit the Kingdom of God: *Galat.* 5. 20 21.

Now if we would know how to discern when our anger is immoderate, it is easily known by the fruits thereof. As first, when it provoketh us to utter words dishonorable to God, either by prophane blaspheming of his holy Name, or wicked cursing and imprecations, whereby we desire that he should be the executioner of our malice: or opprobrious to our neighbors, as when our anger bursteth out into bitter and reviling speeches, tending only to his disgrace. An example whereof we have in *Shemei*, 2 *Sam.* 16. 5. who reproving *David* for his sins, useth

useth such gall and bitterness, that it clearly appeareth his anger proceedeth, not from the hatred of his sin, but rather of his person.

Secondly, when we have no regard of any decorum or order, either in respect of our selves, or these with whom we are angry. Not in respect of our selves, as when by anger we are provoked to take revenge, being but private men, whereas revenge belongeth only to God: and to the Magistrate who is the Lords Deputy, according to that *Rom.* 12. 19. *Avenge not your selves, but give place to anger*: (that is to Gods anger and revenge) *For it is written, vengeance is mine, and I will repay it, saith the Lord.* They therefore, who take upon them revenge, having no lawful calling thereunto, violate Gods Ordinance by arrogating to themselves one of Gods royal priviledges, and so make themselves guilty of high treason against God, as they are guilty of treason against an earthly Prince, who intermeddle with any of their royal prerogatives.

So also our anger is immoderate, when we have no respect of the party with whom we are angry, as when the son being provoked to anger against his father, though it be for a just cause, doth not use him with that respect and reverence which becometh him, but

bursteth our into undutifull and insolent speeches: quite contrary to the example of *Jacob*, who being but a son in law, did not in his anger forget his duty, but used all discretion and moderation, *Gen.* 31. 35. and of *Jonathan*, who though he had just cause to be angry with his father *Saul*, yet he only shewed it by rising from the table and departing, 1 *Sam.* 20 34 and the like may be said of the servants anger towards his master, the subjects towards the Magistrate, and of all inferiors towards their superiors. For howsoever the Law of God bindeth us to be angry when just cause is offered, yet it also tyeth us to moderation and discretion: For it is the author of order, and not confusion.

Sect. 2.

The second property of unjust anger, is in respect of the object, for whereas just anger opposeth it self only against sin and injustice, unjust anger is incensed against the person of the offender; yea, oftentimes of them who are innocent; nay, because they are innocent, as appeareth by those examples which before I rehearsed: But if we will be Christs Disciples, we must follow his doctrine and example. His doctrine *Matth.* 5. 44. *Love your enemies, do good to those that hate you, &c. that you may be the sons of your*

father

father which is in heaven. Where he pla
intimateth, that they are not the ſons
God, who do not love the perſons of th
very enemies: we muſt follow alſo
example, who prayed for his enemies, ev
while he was upon the croſs, ſubject
their outragious injuries. *Luke* 23. 34. whi
bleſſed preſident holy *Stephen* imitated; *A*
7. 66.

But many are not only inſenſed agai
the perſons of their enemies, who are m
like unto themſelves, but alſo with bru
beaſts, which are not capable thereof,
we may ſee in the example of *Balaam*, *Nu*
24. 1. yea, even with things which wa
both ſenſe and life, and ſo was *Xerxes* angr
with the rivers, and ſent letters full of men
cing threatnings to the hills. And many ſuc
are ſubject to continual view, who if an
thing in their hands diſpleaſe them, will n
ſtick to daſh it againſt the ground, thoug
after they are fain to take it up again, or t
ſpoil and break it in pieces, though after
wards they muſt be glad to beſtow grea
labor, in repairing that which by greate
folly they have defaced. But theſe men ma
unfitly be compared to children, who h
ving gotten a fall beat the earth: ſo the
having received ſome hurt through thei
own folly or negligence, are angry wit
thoſ

hose things which are ruled by them as bare nstruments.

Sect. 3.

The last property of unjust anger respe-teth the time, when as it being long retai-ed becometh hatred. And this happeneth, ot only when men are provoked unto an-er upon weighty causes, but also when it is rounded on the most slight occasions: for hen vain trifles have stirred them up to rath, they persevere in it, lest they might em to have begun without cause, and so gainst all reason the unjustice of their anger naketh them persist in it with greater obsti-acy. For therefore they retain it, yea in-ease it, that the greatness of their anger ay make men believe that it could not hoose, but arise from some weighty occa-on and just cause: and so they choose ra-her to seem just then to be just. But more of his afterwards, when I come to speak of he restraint of unjust anger.

Of the kinds of unjust anger.

Chap. 5. Sect. 1.

AND so much concerning the causes and properties of unjust anger, now we are o speak of the kinds thereof. It admitteth

of

of a twofold diſtinction: firſt, it is either hid
den and covert, or elſe profeſſed and mani
feſt. Hidden anger is of two ſorts; the firſ
is commendable, when as men labor by al
means poſſible to ſubdue the affection, and
to ſmother the flame after it is kindled, tha
it burſt not forth into unſeemly words o
actions ſavoring of revenge. And this is
fruit of the ſpirit, which when it cannot re
pel anger and keep it from entrance, in th
next place it endeavoreth to expel and re
preſs it.

The other ſort of hidden anger is to b
condemned, when as men nouriſhing it i
the heart do notwithſtanding conceal it
that they may have the better opportunit
of revenge, which they are purpoſed to ſee
with ſuch a full reſolution, that they refu
all parley, leſt they might be brought to
truce or conclude a peace. This anger is fa
worſe then that which is profeſſed, both i
reſpect of the party who is angry, and th
other with whom he is angry. In reſpect o
the party himſelf, becauſe containing in him
this turbulent affection, it doth vex and tor
ment him like a raging fire, which hath n
paſſage, or a violent ſtream whoſe current i
ſtopped. And hereof it is that anger is ſai
to be of the vipers brood, becauſe it pinet
and conſumeth him in whom it is bred. I
reſpe

espect of him also with whom he is angry, because it maketh him less wary in preventing his malice, and therefore the more easily surprised. In regard whereof a secret enemy is more dangerous then one who professeth his enmity, for as a small company of men lying in an ambushment, will more easily overcome a greater force, then they should march against them with banners displayed: so a weak enemy hiding his anger, and watching his best opportunity of revenge, is more like to circumvent and surprise one more mighty then himself, then if he should profess his malice.

Examples hereof we have in the Scriptures: in the old Serpent who cloked extream malice under goodly words and fair promises, professing himself a kind friend to our first parents, when he wholly intended their eternal destruction, *Gen.* 3. 1. &c. as also in *Cain*, who talked familiarly with his brother in times past, when as he already had resolved his murther in his heart, which also presently after he acted with his hands, *Gen.* 4. 8. So *Absolon* like a cunning courtier, concealed deadly malice two years together against his brother *Ammon*: to the end that being not suspected he might obtain the more fit opportunity of revenge, 2 *Sam.* 13. 22, 23. The like example we have in *Joab*, who

who kindly saluting *Amasa*, cruelly stabb
him, while he lovingly embraced hi
2 *Sam.* 20. 9. As also in the traytor *Jud*
who betrayed his master while he kis
him, *Luke* 22. 47. Neither is our age fruit
in all sin, barren of such examples: s
how many Italinate Machiavilians live
mong us, who will not stick to give m
kind congeis with hand, cap and knee,
them from whom they are most enstrang
in their hearts, and look most smoothly u
on them against whom they have conceiv
deepest malice. So that their anger is li
unto rivers which are most dangerou
deep, where the stream runneth stillest a
smoothest. If you ask these men the reas
hereof, they will tell you that (according
the rules of their master *Machiavel*) Senec.
Medea, *Professa perdunt odia vindictæ loc*
Professed anger taketh away opportunity
revenge: but let us know that as in mal
and dissembling thereof, they are like u
the Devil himself, so without repentan
they shal be like to him in punishment. A
so much for hidden anger.

Sect. 2.

Professed anger is to be seen, when eith
men of set purpose do neglect the signs a
duties of love, or else in shewing and br
ging forth the fruits of anger. For the fi
fo

some in their anger are sullenly silent from day to day, and month to month, not vouchsaving to speak a word to those with whom they are displeased, though they daily converse with them; as though with their love and charity, they had lost their tongues also. But such men forget the end why God gave them a tongue; that is, that it might be not only an holy Organ to sing our Creators praise, but also that we might be enabled thereby to converse more familiarly and lovingly one with another: as also that thereby we might preserve this love begun by taking away all offence; for as the Lord hath given a tongue to enquire out an injury, as also to reprove and reprehend the offender, so he hath given the same tongue to make a just excuse for the working of reconciliation. It may be if thou wouldst come to expostulate the matter with thy neighbor, he would either justly excuse his fault, or humbly confess it and desire pardon, whereas now thou makest him thine enemy, by denying him all means and hope of reconciliation: for what hope can he conceive of peace, seeing thou wilt not so much as come to a treaty.

Sect. 3.

Secondly, professed anger is shewed by the manifest fruits thereof, and they are of two

two ſorts, evil ſpeaking and evil doing
when men do manifeſt their anger in ſp
full railing words, which are far unbe
ing, not only a Chriſtian, but alſo an h
infidel. This is condemned in the on
thirty verſe of this chapter. *Let all bitte*
anger and wrath crying, (that is clamo
railing) *and evil ſpeaking, be put away fro*
And that we may the rather be move
abſtain from this odicus vice, let us con
that God made the tongue to be an in
ment of his praiſe, and not to diſh
him by curſed ſpeaking. And t
fore he will not hold him guiltleſs, w
makes this heavenly Organ of his ſpirit
ted, to ſhow forth the Creators praiſe, a
ſed inſtrument of Satan in reviling and
dring our neighbor, and this our S
Chriſt teacheth us: *Whoſoever (ſaith he*
ſay unto his brother Racha: (that is the
word of reproach) *ſhal be worthy to be pu*
ed with a counſel (that is an aſſembly o
nate of Magiſtrates) *And whoſoever ſh*
fool, ſhal be puniſhed with hell fire, Matt
22. Let us remember that *by our word*
ſhal be juſtified, and by our words we ſhal b
demned, and good reaſon, for *verba ſunt*
indices, the tongue is the hearts interpre
and therefore our Savior Chriſt ſaith,
abundantia cordis os loquitur, Out of the a
d

dance of the heart the mouth speaketh, *Mat.* 12. 27. 34. yea, this the wise *Socrates* well knew; and therefore when a certain father had sent his son to him, to the end that seeing him he might perceive his disposition, he said to the young man, *Loquere adolescens, ut te videam*, speak young man, that I may see thee, noting thereby that the disposition of his heart was best known by the words of the mouth. Seeing therefore God judgeth according to the heart, and seeing the heart is best discerned by the tongue, great reason it is that by our words we should be justified or condemned, let us remember also that, *if for every idle word we must give an account at the day of judgement*, Matth. 26. 16. how much more for railing and reviling speeches? and if these meditations always run in our minds, we will in our greatest anger follow the practise of the Prophet *David*, *Psalm* 39. 1. that is, we will bridle our mouths that we may not sin with our tongue.

Secondly, professed anger is expressed by evil doing, when either in our anger we offer injuries, or seek revenge for those which are offered us: both which are forbidden in the Word of God. The first *Lev.* 19. 13. Thou shalt not do thy neighbor wrong, and *Psalm* 15. 3. it is set down for a note

note of an inheritor of Gods Kingdom, t
to do evil to our neighbor: and conſeque
ly he that is provoked by anger to offer
jury to his brother, can have no aſſura
without repentance, that he is an hei
Gods Kingdom. And this may further
pear, *Matth.* 5. 22. for if he who uſeth
proachful words be in danger of hell
what ſhal we think of him that goeth
ther; namely, to wicked deeds? as the
fore we tender our ſouls ſalvation, le
rule our hands, though we cannot rule
affections.

Secondly, it is expreſſed by revengin
juries received, which though it be not
gether ſo great a ſin as the other, yet it
ſo condemned and forbidden as no ſma
in the Word of God, Matth. 5. 39 R
not evil, but to him who ſmiteth thee on the
cheek, turn the left alſo, &c. Rom. 12
Avenge not your ſelves, for it is written,
geance is mine, and I will repay, ſaith the
And ſo much for the firſt diſtinctio
anger.

Sect. 4.

Secondly, anger is diſtinguiſhed into
kinds in reſpect of the ſubject thereof:
firſt is of thoſe who are ſoon angry, and
pleaſed. The ſecond of them who are
to anger, and alſo ſlow in being recon

The third of those who are soon provoked to anger, and also long continue in it.

For the first, they may not unfitly be compared to flax, which is soon kindled and set on fire, but soon also extinguished, unless the flame be continually nourished with new matter, so their anger is easily inflamed by the least spark of occasion, but soon mitigated, unless it be nourished with new provocations: or their anger may be likened unto fire in thorns, which maketh a great blaze for the time, and yieldeth a crackling noise, but soon goeth out, unless a new supply of matter be continually added, so they are soon inflamed: but when their anger hath a little spent it self in words like the cracking of thorns, it is soon quenched and pacified.

These men in the World are said to have the best natures, but in truth it is far otherwise. For that nature is best which most resembleth God himself, who as he is slow to anger, so he is ready to forgive, *Psalm* 103. 8. If therefore we would in truth have good natures, we must imitate the Lord; that is, be long before we are provoked to anger, and ready to be reconciled: to the first we are exhorted, Jam. 1. 19. *Be slow to wrath:* to the latter, Matth. 5. 25. *Agree with thine adversary quickly*, and that not only when

thou hast offended him, but also when hath offered the injury unto thee, and not once, or twice, or till seven times, unto seventy times seven times, as our vior exhorteth, *Matth.* 18. 22.

Sect. 5.

But lest we should content our sel with this nature, which of natural me thought commendable, let us consider fi that it is condemned and forbidden in Word of God, *Eccles.* 7. 11. be thou no an hasty spirit to be angry, for anger res in the bosom of fools. Yea, our Savior c demneth it as murther in Gods sight, *M* 5. 22.

Secondly, we are to consider, that this stiness to anger is a foolish vice, for as i ways beginneth with rashness, so it n commonly endeth with repentance: after the hasty man hath injured his nei bor by unadvised words or injurious de then he sheweth himself sory for it, an like a foolish Chirurgean, first he breal his head, and after gives him a plaister, w though it heal the wound, yet oftentim leaves a scar.

And yet I speak of the least evils w accompany rash anger, for how many h there been who in their fury have reve their friends secrets, more dear unto t

en their own lives? yea, how many through
s rash anger have violated the persons;
y, murthered them with whom they were
ked in the straitest bond of friendship:
d so have done that in a moment, which
ey have with bitterness repented the
hole course of their lives, then the which
greater folly can be committed. And
erefore it is well said of the wise man,
ov. 14. 17. *He that is hasty to anger, commit-
h folly*, and verse 29. *He that is slow to anger
f great wisdom, but he that is of an hasty mind
teth folly*: and lest we should think that
seldom thus offendeth, he telleth us, *Prov.*
22. *that a furious man aboundeth in trans-
ssion*, Prov. 12. 16. Eccles. 7. 10.

Sect. 6.

Object. But here the cholerick man will
edge for himself, that he is hasty by na-
e, and therefore to be born with. I an-
er, that we have not this nature by crea-
n, for we were created according to
ods own image, who is slow to anger, but
s corruption hath taken hold of us by rea-
of our original sin, and therefore we are
t to excuse one sin by another, but rather
rnestly to labor that this pollution may be
shed away with the water of Gods Spirit,
o by his grace doth reform nature. For
se who are regenerate by the holy Ghost,

though naturally they be as ravenous
cruel as the Wolf and Leopard, they shal
made as mild and innocent as the Lamb
Kid: and though they be as fierce and
rious as the Lion or Bear, they shal beco
as tame and gentle as the Cow or Calf,
cording to the Prophesy of *Esai.* 11.6.7.
Wolf shal ly with the Lamb, and the Leop
shal ly with the Kid: and the Calf, and
Lion, and the fat beast together, and a li
Child shal lead them, and the Bear shal feed w
the Cow, and their young ones shal ly togeth
not that regeneration doth take away
ture and the affections, but because it d
partly subdue their violence and fury,
partly sanctifyeth and reformeth them
that whereas they were hurtful and pe
cious, now they are good and profitabl
themselves and others, the quality and
object of them being altered. Their l
which was immoderately set on the Wo
and the pleasures of the flesh, is now fi
upon God, their neighbor, and spirit
things. Their ambitious hope which
pected nothing but honors and riches, n
longeth after the presence of God, and
ness of joy in the heavenly Jerusalem. T
timorous fear whereby they were restrai
from doing good, and constrained to do
which was evil, because they would
displ

displease men, is now a notable bridle to urb in their unlawful desires, and a sharp our to prick them forward in the course of odliness, because they would not offend od: and whereas before it was a corrupt ountain, from which nothing did spring but olluted streams of sin, whose descent is into e deep gulph of eternal perdition, now it become the *Well spring of life, to make us oid the snares of death*, Prov. 14. 17. So kewise rash and unbridled anger, which efore regeneration caused men to rage a- inst the person of their neighbor, doth w oppose it self against sin and unjustice ly, whereby God is dishonored and the hurch and Commonwealth damnified.

Sect. 7.

Do not therefore hereafter excuse thy ious and rash anger, by alledging thy na- re, for thou mightest as well say, I cannot stain from it, because I am carnal and un- generate, as because I am hasty by na- e: for those who have laid aside the old an, and are renewed by Gods Spirit, have s affection partly tamed and subdued, and rtly sanctified, reformed, and made fit for cessary and profitable uses; whereas on e other side, they that let the rains loose to s corrupt affection, were never washed h the water of Gods Spirit, and conse-

quently while they continue in this state
not enter into the Kingdom of Heaven,
3: 5.

But that we may never alledge this
excuse, let us consider further, that it
better then Lazers rags to cover the
festered sores of our corruption: or the
dams fig-leaves to hide the nakedness o
which may be as fit a vizor, to disguise
the most ugly vices as this anger: for n
corrupted provoketh not only to rash
but also to all outrages. And therefo
murtherer by as great show of reason
excuse his murther, because he is by
cruel: or the adulterer his adultery, b
he is by nature lecherous: or the thi
theft, because he is by nature covetou
the hasty man his anger, because he is
ture cholerick. As therefore if a murt
or thief should come before a Judge, a
cuse his fact by saying it was his natur
therefore he could not chuse but com
the Judge would answer, that it was h
finy also that he should be hanged: so
we shal be arraigned before the Lord
Justice of Heaven and Earth, the all
of our corrupted nature will be so fa
excusing us, that it alone will be suffic
condemn us. And so much for the first
an anger, which is to be seen in ang
cholerick men.

Sect. 8.

The second sort is of such as are slow to ger, but being insensed are hardly paci- d. And these are like unto more solid tim- r, which is long before it be kindled, t being kindled continueth long in burn- g. As these are better then the other in pect of their slowness to wrath, so they are worse, because they continue in it: for ger retained becometh hatred, which is affection far more pernicious then anger elf, and much more incorrigible: for as h anger is most commonly joyned with pentance, so this inveterate anger is al- ys joyned with perseverance in evil. And that is subject thereunto, doth not only l into sin, but also is resolved to continue t; yea, he taketh delight therein often- nes by meditating on revenge, as we see *Esau*, who was resolved to retain his an- r against *Jacob* till his fathers death, and in mean time comforted himself by think- g on revenge, *Gen* 27.41.42.

But if we would be the children of our avenly father: we must resemble him, not ly in slowness to anger, but also in swift- ss to forgive: and though our brother fend us seventy times seven times, yet st we continually be ready to imbrace re- nciliation, *Matth.* 18. 22. and so we shal

not be *overcome of evil, but overcome evil w*
goodneſs, as the Apoſtle exhorteth us, *Ro*
12. 21. Whereas if we continue in mal
we ſhal make our ſelves like unto Satan,
ſubject to Gods wrath. *For with what m*
ſure we mete, it ſhal be meaſured unto us ag
Matth. 7. 2. And as we forgive men th
treſpaſſes, ſo will our heavenly Father
give us, *Matth.* 6. 14. 15. and ſo much for
ſecond ſort.

Sect. 9.

The third ſort is of them who are ea
provoked unto anger, and being provo
will never be reconciled. Theſe men
monſters in nature, and flat oppoſite to
Lord for whereas he is ſlow to anger & r
dy to forgive, they are moſt ſlow to forgi
& moſt prone to anger. This anger I kn
not how to expreſs, nor to what I may co
pare it, ſeeing natural things cannot reſe
ble it, becauſe it is monſtrous and againſt
nature of all things, ſaving man. For the m
fierce *Lions* and cruel *Tygers* have ſo
cauſe which inſenſeth them to anger, a
ſome meaſure and end of their fury afte
is provoked: and therefore they are
worſe, who are angry without a cauſe, a
know not how to make an end. Seei
therefore natural things are not fit to reſe
ble them, let us conſider artificial, they a
li

like unto tinder, which being kindled with the least spark, will also retain the fire till it be consumed: but herein they are unlike, the tinder may easily be extinguished, but their anger can by no means be mitigated, the tinder doth but consume it self, or at the least those things which are near above it, but those that are from them furthest distant, are often scorched with the burning heat of their furious passion. It is like unto wild fire, which most easily taketh hold of every thing and is most hardly quenched; but herein it is far more violent and pernicious, that whereas wild fire may be extinguished with vinegar or milk, this can be quenched only with blood, yea with the heart blood. There is nothing therefore in the World natural or artificial which doth sufficiently express this vile affection, it only can be resembled by the malice of Satan, who for no cause maligned God and us, and yet his malice will never have end: unless therefore we would be worse then all things natural or artificial, yea as bad as the Devil himself, we must be either slow to anger, or ready to forgive.

The manifold and great evils which accompany unjust Anger.

Chap. 6. *Sect.* 1.

AND so much for the kinds of an now we are to set down the prese tives, whereby we may be preserved f this sickness of the soul, and some medic to cure us when we are fallen into it. forasmuch as it is in vain to prescribe P sick, unless the patient will take it: and ing few or none are willing to take Phy unless they see the necessity thereof, in spect of the dangerousness of their disea will first shew the greatness and maligni this sickness of the mind unjust anger, afterwards prescribe the remedies.

The greatness and dangerousness o disease appeareth by those great evils w it worketh, and that both private and blique. The private evils, concern e our selves or our neighbors. The evils w concern our selves, are incident to the w man, or to his several parts, the body an soul.

The evils which anger bringeth to whole man are divers. First, it deface us the image of God: for whereas the i

of God doth specially consist in the vertues and graces of the mind, anger overthroweth them all; and first of all piety which is the chief of all, and the sum of the first table.

It extinguisheth the love of God: for how should we love God whom we have not seen, if we do not love our neighbor whom we have seen? 1 *John* 4. 20. And how do we love our neighbor, if upon no cause or every trifling cause, we be insensed to injust anger against him?

It overthroweth the principal part of Gods worship invocation: for if we would *compass the Altar*, and there offer up the sacrifice of prayer and thanksgiving, we must *first wash our hands in innocency*, Psalm 26 6. And this the Apostle *Paul* requireth, 1 *Tim.* 2. 8. *That we lift up pure hands without anger.* And our Savior Christ commandeth, that before we offer any gift unto the Lord, we first seek to be reconciled, *Matth.* 5. 23. so long therefore as we continue in our anger we are unfit to pray, as it most manifestly appeareth in the fifth petition, where we desire so to be forgiven as we forgive: and because the Lord would have us deeply consider thereof, he thinketh it not sufficient to set it down in the Lords prayer, *Matth.* 6. 12. but he again doth single this out of all other the petitions, and inculcates it the second

time,

time, verſes 14. 15. *If you forgive men t*
treſpaſſes, your heavenly Father will alſo forg
you, but if you will not forgive men their t
paſſes, no more will your Father forgive y
treſpaſſes. If therefore we offer up this pra
unto God, continuing in our anger, what
we elſe but intreat the Lord that he
continue his anger towards us? A nota
place to this purpoſe we have, *Eccleſ.* 28
He that ſeeketh vengeance ſhal find vengeance
the Lord, and he will ſurely keep his ſins. 2. F
give thy neighbor the hurt that he hath don
thee, ſo ſhal thy ſins be forgiven thee alſo w
thou prayeſt. 3. *Should a man bear hatred aga*
man, and deſire forgiveneſs of the Lord? 4.
will ſhew no mercy to man who is like himſ
and will he ask forgiveneſs of his own ſins? 5.
he that is but fleſh, nouriſh hatred (and ask
don of God) who will intreat for ſins? 6.
member the end, and let enmity paſs, &c. It
maketh men notably ſin againſt the t
commandment, by cauſing them through
patience to fall into curſing and impre
tions, ſwearing, and blaſpheming the n
of God.

It cauſeth them alſo grievouſly to ſi
gainſt the fourth commandment, by ma
them unfit for the exerciſes of the Sabb
as invocation and hearing of the Word,
cauſe they who are poſſeſſed there

have their minds disturbed and distracted, either by thinking upon the injury, or else of revenge. So that there is not one commandment of the first table, which anger doth not notoriously violate.

But as it overthroweth the vertues of the first table, which respect piety; so also of the second table, which respect Justice: and first of all justice it self, whose general rule is this, *Ut suum cuique tribuatur*, that that be given to every one which belongeth to him. For anger maketh men not only to neglect all good duties which they owe unto their neighbors, but also to oppress them with undeserved injuries, and unjust revenge.

It overthroweth also charity, which is the sum of the second table, whose general rule is this, *That we love our neighbor as our selves*: for anger in stead of performing any duties of love, causeth men to bring forth the fruits of hatred: and in stead of loving their neighbors as themselves, it maketh them to hate them as their mortal enemies.

Infinite it were to stand upon particulars, but by [illegible] which hath been said it is apparent, [illegible]e furious flame of anger doth consume in us all the vertues and sanctifying graces of Gods Spirit, wherein principally the image of God consisteth.

Sect.

Sect. 2.

Secondly, as it defaceth in us the i
of God, so it doth make us like unto S
for he is the spirit of discension, wrat
revenge; as God is a Spirit of love
peace. It is in the nature of Satan to de
in rage and fury, for he is a murtherer
the beginning, *John* 8. 44. not only mu
ring himself, but provoking others to
ther, by filling their hearts with wrat
revenge. And this the Heathens were
ignorant of, for they called these wicke
rits, which are the authors of anger, di
sion, and revenge, furies, because they
mens minds with fury and madness.

Sect. 3.

Thirdly, it maketh us subject to God
ger: for as we forgive others, so doth
forgive us; *Matth.* 6. 14. 15. If there
we retain our anger towards our breth
God will retain his anger towards us.
know by common experience, that he
is appointed an arbitrator or daysman t
concile neighbors, is oftentimes by the
ward behavior, and obstinate [illegible]ness o
one party so offended and di[illegible]d,
whereas he was indifferent, [illegible]
adversary: so the Lord playeth the p
an umpire or arbitrator, to work recon
tion between brethren. But if either of

be so stiff and contentions, that he will not be reconciled, what doth he else but by refusing the Lords arbitrement, and determination make God his enemy?

Sect. 4.

Fourthly, it expoſeth men to contempt: for howsoever they are therefore angry, because they would not be despised and disregarded, yet nothing in truth doth sooner work contempt in the minds, not only of strangers, but also of a mans own children and servants, then unjust anger. For when their anger and the fruits thereof, clamorous brawling and fighting are usual and common, as well for trifles as weighty matters, men desperatly contemn both, when they have no hope to prevent either. They therefore who desire that these bitter drugs of correction, should have any effectual operation in the minds of inferiors, for the purging away of their faults and vices, must use them like Physick, which if it be ordinary, will work no extraordinary effect, because it groweth familiar with our natures, and therefore not fit to work upon them: *nam medentur contraria*: and hence it is that Physick becometh unprofitable to those men in the time of grievous sickness, which upon every trifling occasion have used it in the time of health, and made it as it were sauce

to

to diſgeſt their meat: ſo if we would h
the Phyſick of the mind; correction
chaſtiſement to work deſired effect, t
muſt be uſed ſparingly, and not for ev
ſlip and infirmity, which oftentimes in w
dom ſhould be diſſembled as though it w
not perceived, and often pardoned in h
of amendment; otherwiſe if every toy
ſmall overſight provoke anger, and an
incite to ſcolding and fighting, not only
parties corrected are not bettered, but
ther made more obſtinate and obdurate
their vices (for their hearts like Anvils
come harder with often beating) but alſo
that correcteth, doth diſfurniſh himſelf o
fit remedies, to cure more deſperate di
ſes. For if he uſe bitter chiding and ſev
fighting for the cure of every trifling fa
what remedy doth he reſerve for correct
and reforming haynous offences? ſur
none. Whereby it cometh to paſs, that in
riors will not be reſtrained from commit
all faults, but rather will be as eaſily induc
to commit the greateſt as the laſt, beca
there is no great difference in the puniſhm

But he who is wiſe and diſcreet will p
over many ſmall faults, as though he perc
ved them not, both becauſe (as one ſai
Gratiſſimum eſt genus venia neſcire quid q
que peccavit. It is the moſt acceptable k

of pardon to ſeem ignorant of the fault: as alſo leaſt taking notice of every little ſlip, he makes the offenders ſhameleſs and impudent in defending that as well done, which he cannot excuſe as not done. Whereas ſo long as he thinketh his fault unknown, he will be ſo fearful of committing the like, that he will be carefull in hiding that which he hath already committed. But if he perceive that the offender taketh occaſion by his ignorance to offend often in the like kind, then is he to take notice of the fault by uſing mild admonition: if that will not prevail, then more ſharp reprehenſion: but yet in private, for many witneſſes of the fault maketh him leſs aſhamed to commit the like, whereas fear of open diſgrace will reſtrain him from it, ſo long as he is not already diſgraced. But if the offender impudently and obſtinately perſiſt in his vice, or that the fault that the firſt be more notorious, then is he to proceed to chaſtiſement and correction, as the Surgeon to the mortifying of a member, when the ſore is paſt all other cure. In doing whereof he is to avoid all furious anger, and to uſe ſoberneſs and diſcretion, joyning with his chaſtiſement wholſom admonitions, convincing the conſcience of the offender, by laying open the hayneuſneſs of his fault out of the Word of God, or elſe by

ſhewing

ſhewing him how he hath offended a
the law of nature or civil honeſty. And
by it will appear to the offender, th
puniſhment proceedeth from the hatr
his ſin, and not of his perſon, and ſo it
cauſe him alſo more to hate his fault,
either his ſuperior that correcteth him f
or then the puniſhment it ſelf which is d
vedly inflicted.

If ſuperiors would uſe this mild and
diſcretion, ſurely it would better conta
feriors in obedience then furious anger.
whence is it that one mans look is mo
garded then anothers words? one
mild admonition, then anothers bitt
prehenſion? one mans diſcret reproof,
anothers continual brawling and figh
ſurely, from mild and well governed di
tion, which worketh in inferiors an a
love and ſon-like fear, which more ſtro
containeth them in obedience; and
forcibly reſtraineth them from commi
any fault repugnant thereunto, then fu
anger and rage, or the fruits thereof, c
nual chiding and fighting. For continua
ger and ſevere puniſhment for every
fault, without admitting any excuſe,
not make inferiors ſory, becauſe they
offended; but careful and cunning in h
and diſſembling their faults, or ſha

nd impudent, either in denying or defen-
ding them.

Again, as many stripes do harden the skin
o indure them, so do they harden the heart
o contemn them, and they which use much
hiding, do move their inferiors to imagine
hat it is their natural communication, and
ot any reprehension. If lightning and
hunder were as common as the Sun-shine,
hough they be terrible in their own nature,
et who would regard them being so usual?
nd how much less then the impudent braw-
ing of an angry man? They therefore who
would have their anger feared and respect-
ed, must let it like the thunder happen sel-
om, or else it will not be regarded like the
hunder. When the Fox first saw the Lion,
e trembled and quaked for fear, not daring
o come near him; when he saw him the se-
cond time, he approached somewhat nea-
er, but when he saw him daily, he feared
ot almost to come within the reach of his
aw: so if thou but seldom shew thy self
ike a Lion, thou wilt be feared and respect-
ed, whereas if continually thou appear in
his shape, even thy most baseſt underlings
will not regard thee. Yea, if peradventure
hey spy the Asses ears under the Lions skin,
hat is, folly in thy fury, (which are seldom
severed) they will not stick to ride, and de-
ride thee.

Sect.

Sect. 5.

And so much for the evils which
bringeth to the whole man: now we
speak of the evils which it bringeth to
veral parts, and first of his body. Wh
the body of man is excellent by nature,
far surpassing all other earthly creatures
ger doth so deform it, that it becometh
ugly and horrible then any of them:
maketh the hair to stand on end, sh
the obdurate inflexibleness of the
The eyes to stare and candle, as though
the Cockatrice they would kill with
looks. The teeth to gnash like a furious
The face now red, and soon after pale
either it blushed for shame of the mind
ly, or envyed others good. The tong
stammer, as being not able to expre
rage of the heart. The blood ready to
out of the vains, as it were affraid to
so furious a body. The breast to swell,
ing not large enough to contain their a
and therefore seeketh to ease it self, by
ding out hot breathing sighs. The han
beat the tables and walls, which never o
ded them. The joynts to tremble and s
as if they were afraid of the minds fury
feet to stamp the guiltless earth, as th
there were not room enough for it
whole element of the air, and ther
so

ught entrance into the earth also. So that
ger deformeth the body from the hair of
e head to the sole of the foot; how ugly
erefore is anger it self, when the effects
reof are thus monstrous in so beautiful a
ject? how monstrously doth it deform
e mind, when the signs thereof be thus
rrible in the body?

Sect. 6.

But as it deformeth the body, so it expo-
n it to infinite dangers, by provoking men
nter into private frays and needless quar-
, with such desperate resolution, that
y wholly neglect themselves, that they
y hurt their enemy. Like to the Wasp or
e which venture their own lives, that they
y but sting those that anger them; so they,
t they may satisfy their fury by revenging
all injury, are ready to receive a greater,
they care not to defend themselves, so
y may offend their enemy. Nay, they are
rous to give wounds, though it be
ugh their own bodies. And hence it is
some painting anger, have put in either
d a sword, as being fit to hurt another,
not to defend himself.

ut what should I speak of receiving hurt
outward enemies, seeing the angry man
n he hath no other foes to hurt him, doth
his own hands offer violence unto him-

self

ſelf as is evident in their example, whe
their rage will not ſtick to pull off the h
of their own heads and beards, and to of
many other furious outrages againſt th
own perſons. So that the wiſe *Solomon* mi
well ſay, *Prov.* 19 29. *That a man of m*
anger ſhal ſuffer puniſhment, for if no man c
will, he will puniſh himſelf. And ſo much
the body.

Sect. 7.

But anger bringeth no leſs evils to
ſoul. Firſt, like a dark cloud it overſhadow
and blindeth the light of reaſon, and for
time maketh men as though they were
ſtraught of their wits. Whereof it is th
anger is called *Brevis furor*, a ſhort madne
becauſe it differs not from madneſs bu
time. Saving that herein it is far worſe,
that he who is poſſeſſed with madneſs, is
ceſſarily, will he, nill he, ſubject to that fur
but this paſſion is entred into wittingly a
willingly. Madneſs is the evil of puni
ment, but anger the evil of ſin alſo: madn
as its were, thruſts reaſon from its imper
throne, but anger abuſeth reaſon by forc
it with all violence to be a ſlave to paſſion.

And in this reſpect it may fitly be com
red unto a cruel tyrant, who having invad
the government of the Common-wea
doth overthrow counſel, law and order, a
ov

er-r-leth all by force and fury : so anger
ving obtained soveraignty over the mind,
keth away all judgement, counsel and rea-
, and overswayeth all by foolish affection
d raging passion. And therefore *Solomon*
h well, *Eccles.* 7. 22. *that anger resteth in*
bosome of fools, for either fools it findeth
em, or fools it maketh them : The reason
pparent, because anger maketh men rash
d unadvised in their deliberations, and so
ir counsels and designs prove imperfect
d without life, like abortive births which
born before their time.

Examples hereof we have in *Simeon* and
vi, who like mad men imbrewed their
nds in the blood of many innocents, to
venge the injury of one offender. In *Saul*
o for one imaginary fault of one man, put
death, man, woman and child, in the City
Nob; and not satisfied herewith, he raged
o against the beasts with more then beast-
cruelty, 1 *Sam.* 21. 19. Yea, *David* him-
f being haunted with this fury, vowed the
ath, not only of churlish *Nabal*, but also of
his innocent family for his fault.

You see then that anger perverteth judge-
nt, overthroweth counsel, and putteth
t the eyes of reason, making it the slave of
ssion, fit to execute those works of dark-
s, in which rage imployeth it. Like unto
the

the Philistines, who having put out the
Samson, made him to grind in their Mill
to do their drudgery, *Judg.* 16. 2. So
raging passion having put out the eye
reason, makes it a fit instrument for his
business, that is in plotting and devising
revenge which is pleasing and accept
unto it. Whereby it evidently appear
that furious anger is a notable means w
Satan useth to work our destruction.
when once by rage he hath blinded the
of reason, he can easily lead us into a g
of all wickedness. In respect whereof
tan is compared to a carion Crow, whic
tending to make the carkass of some
Lamb his gready prey, doth first pick
the eyes, that it may not be able by fligh
prevent a further mischief: so he inde
ring to make a prey of our bodies and s
doth first seek to blind reason, which i
eye of the soul, with the fury of passion,
so not having judgement to discern
slights, nor wisdom to avoid them, he
the more easily lead us into the pit of p
tion. Or, he may be likened to a cun
fisher man, who troubleth the water
the fish may not descry his net: so S
blindeth our reason with this turbulent
ction, that we should not discern the
which like nets he hath laid to intang
be

fore we be fallen into them. For anger
ting a mist of perturbation before the
ht of reason, maketh men unable to judge
good, evil, right or wrong: and whereas
son in its own nature judgeth that which
ight, anger maketh that seem right which
udgeth.

If therefore we avoid those things most
efully which hurt the eyes, or if they by
t use such medicines as are fit to cure
m, because the eye is the light and guide
the whole body: with how much more
ntive care ought we avoid anger that
deth reason, seeing it is the light and
de of the soul, which only eye of humane
ection being put out, like *Poliphemus*, we
nder in the deserts of sin and wickedness?
en abhor drunkenness (and that worthi-
because it maketh them differ from brute
s only in shape of the body: why
ld they not for the same cause hate this
of anger, which like a burning ague
so distemper and disturb the mind, that
o the fit lasteth, it uttereth nothing but
ng?

Sect. 8.

condly, as anger hurteth the soul by
ing reason, so also it doth macerate and
t by inflaming it with fury: for what
er torment can be imagined, then to

have the mind distracted upon the ra
rage: as therefore we would accoun
a mad man, who with his own hands s
set his house on fire and consume it: so
mad is he to be thought, who will set hi
on fire with the raging flames of a
wherein it is only tormented in this life
also (without repentance) in the li
come it shal be tormented everlastingly
cause unjust anger is murther in Gods
as appeareth, *Matth.* 5. 22. *and murt*
shal not inherit the Kingdom of God, but
their portion in the lake which burneth wi
and brimstone, which is the second death, R
21. 8.

Seeing therefore anger inflicteth o
foul the wound of sin, and sin unless it b
red with the soveraign salve of Christ
sit, causeth death. Let us carefully ar
selves against the violence of this passio
manfully repel this fiery dart, with the
of faith. Yea let us so strongly curb it in
the rains of reason, that no outward
prick it forward to seek unjust revenge
as we would condemn him of folly,
when a wrong were offered him b
ther, should in revenge wound his ow
dy: so more foolish is he to be esteemed
when another offereth him, injury d
seeking cruel and unjust revenge, wou
soul with sin.

Sect. 9.

And so much for the evils which anger ringeth to a mans self: now we are to in-eat of the evils which it bringeth to our eighbor. First, it overthroweth that excel-nt & comfortable vertue to mankinds true iendship: for there was never any friend-ip so inviolable, which anger (if it were ad-itted) hath not violated. And hence it is at wise *Solomon* counselleth us not to make endship with an angry man, because he ill be sure to break it, *Prov.* 22. 24. well erefore may that speech of *Juno* to *Alecto*, applyed to anger:

Tu potes unanimes armare in prælia fratres,
Atque odiis versare domos.

ou it is who canst arm most loving bre-en one against the other, and overthrow ole houses and families with contentious cord.

Sect. 10.

Secondly, it provoketh to offer all indi-ties and wrongs to a mans neighbor, as to revenge the smallest injuries without roportion. For men insensed with anger wittingly and willingly revenge those ries, which have unwittingly and unwil-ly been offered: for angry words they give blows, for blows wounds, and for nds death. And therefore the Wise man

saith: *That anger is cruel, and wrath ging*, Prov. 27. 4. Yea, it provoketh me only to revenge small injuries, but also juries: for anger rageth even against nocents, and that oftentimes becau are innocent, and but too vertuous, furious man imagineth. And this is e in the example of *Cains* anger against *Sauls* against *Jonathan*, and *David*, *Neb nezers*, against the three children, *He* gainst the innocents, the Scribes and sees against Christ, as before I proved.

But as anger causeth men to be hur all others, so especially to those whom should most love, cherish and defend is, they who are of a mans own family. because they are necessarily conversan them, are continually subject, and ev posed to their fury and outrage: the w their bitter speeches (if they do not w that is, like mad men beat their own the children to furious and unreaso correction, the servants not only to re speeches, but also to cruel stripe blows: so that (as one saith well) w know an angry man, if we but look faces of his servants; namely, by the and bruises.

Sect. 11.

And so much for the private evils,

company unjust anger: now we are to
ak of the publick. Unjust anger is the
se of all tumults and uproars, seditions
d conspiracies, massakers and bloody
rs; yea the overthrow and confusion of
Cities and Commonwealths. It is the
se which inciteth the Magistrate against
Subject, and the Subject against the
gistrate, the Prince against the People,
d the People against the Prince, Kingdom
inst Kingdom, and Nation against Na-
n: and that not only upon weighty cau-
but also upon trifling occasions. For as
make a furious and unquenchable flame,
not material how small the fire is that
dleth it, so the matter be apt to receive it
erein it is kindled, for one coal is enough
burn a whole City, if it fall among flax,
one spark if it light in tinder or gun-
wder: so it mattereth not how small the
se is which inflameth anger, for if the
d which receiveth it, be subject to be in-
ned, it is sufficient to set on fire and con-
e whole Kingdoms and Common-
lths: especially, if power be correspon-
t to the violence of the affection,
nfinite examples might be brought to
e this manifest: as of *Simeon* and *Levy*,
o in their anger put a whole City to the
rd, though their quarrel were but to one

man of *Abimelech*, who in his fury destro
all the City of *Sichem*, *Judge* 9. of *Saul*
stroying *Nob*, 1 *Sam.* 22. of *Haman*, who
ing insensed only against *Mordecay*, la
plot for the destruction of the whole Na
of the Jews, *Hest.* 3. But I shal not nee
stand upon it, see not only the book of G
but also ancient Histories; yea, even our
Chronicles & daily experience to make
but too evident.

You see then the manifold evils wh
wait upon this raging disease of the m
unjust anger; for it is not only a deadly
posture breaking out in our selves, but
an infectious and contagious plague, wh
destroyeth whole peoples and Comm
wealths: with how great care there
should we use all good means, wholes
remedies, to prevent or cure such a da
rous disease?

The remedies of unjust Anger.

Chap. 7. *Sect.* 1.

THe remedies against anger are of
sorts: first, those which cure ang
our selves; secondly, those which cure
others: and they both are of two ki
first, such as prevent anger, and preser
fr

rom falling into it; secondly, such as free us rom it, after it hath taken place. For anger a disease of the mind: as therefore wise hysicians think it the better & saver course o preserve health and prevent sickness, then o remove the disease after it hath taken ossession of the body: so the best course in inistring spiritual Physick, is to preserve the oul from vice, rather then to purge it away fter it hath infected it, for *Vitia facilius re-elluntur quam expelluntur*, vices are more asily kept from entrance, then thrust out af-er they are entred: for as the common pro-erb is, there are but twelve points in the ew, and possession is as good as eleven of em. If therefore anger have gotten pos-ession, we shal hardly dispossess it: It is our ost mortal enemy: as therefore, we first ook to keep the enemy from entring the rontiers of our Countrey, but if he be en-ed, as soon as we can to expel him, so we ust first endeavor to repel anger by stop-ng the passages of our hearts, that it may ve no entrance, but if it have taken place, uickly to expel and remove it. For if we ffer it to fortify it self, it will grow so strong nd violent, that we shal be unable to dis-dge it. And as in a siedge of a City, the itizens provide all things necessary for their fence before the assault, that the enemy

when he approacheth the walls, may take them unprovided: so if we will anger when it cometh, we are to fortify arm our selves against it before it comes if it take us unprovided, it will easily entrance, and more easily overcome us.

Let us therefore, first of all, endeavo use all good means, by which we may vent anger: for if it have once gotten of us, it will easily plunge us headlong violence and fury, whereas we may greater facility prevent the danger be we fall into it. For as experience teac us, a man may easily contain himself f running down the hill, while he is o top, but after he is entred into a full race cannot stay himself before he cometh to bottom: so it is more easy for any m stain from running into anger, then to tain when he is in the race, from falling the bottom of fury.

Sect. 2.

Let us then see the means how to pre anger: the first remedy is, by taking awa causes thereof: for, *sublatâ causâ tollitur Ebum*, The cause being taken away the e ceaseth.

The first cause of anger is self-love therefore we would not fall into anger must labor to banish self-love, and to fo

he rule of charity. *Love our neighbors as our lves, and do nothing unto them which we would ot have them do unto us.* Before therefore we t the rains looſe unto our anger, let us ſet ur ſelves in the place of him with whom e are angry, and conſider how we would ire to be uſed if we had ſo offended, and like manner are we to behave our ſelves wards him. So ſhal we not aggravate oſe injuries which are offered us, and ex- nuate thoſe which we offer others, ſo ſhal e not have our judgement over-ballanced ith an unequal affection, ſo ſhal we not be enſed for ſuffering that which we have of- n offered.

Sect. 3.

The ſecond cauſe of anger is pride and ghtineſs of ſpirit: If therefore we would fall into anger, we are to ſubdue pride, labor for the contrary grace of humili- For they who would be meek with our ior Chriſt, muſt alſo learn of him the leſ- of true humility, *Matth.* 11. 19. *Learn of for I am meek and lowly of heart.* If we ld lay aſide that arrogant conceit ch we have of our ſelves, and the over- ning opinion of our own excellencies, if would conſider with *Abraham*, that we but *duſt and aſhes*, Gen. 18. 27. and with *id*, that we *are worms and no men*; *Pſalm*

22. 6. Or, if we would in sincerity of h
say with *Job*, *Unto corruption, thou art my f
ther, and unto the worm, thou art my mother
my sister*, Job 17. 14. If we would but
member that by our sins committed ag
God and our neighbor, we have deser
not only to tumelies and wrongs, but
eternal death of body and soul, we wo
not so easily be provoked to anger up
every trifling occasion, nor think it any g
disparagement to endure lesser injuries,
ing we have deserved far greater.

Sect. 4.

The third cause is covetousnes, wh
vice we must banish out of our hearts, if
would not be overcome with unjust ang
so shal we not gape after great preferme
nor expect much: and consequently we
not be disturbed with unquietnes, no
sensed with anger, when we come not
of our hopes. So shal we not interme
with every domestical trifle, but com
something to the care of servants, someth
to children, and most of all to the wife,
is a joynt governor in thy little Comm
wealth. And if any thing miscarry u
any of their hands, we will not so much
the means, as to the supream cause, the
vidence of God, considering that if he
not the house, they labor in vain that b

t: if he bleſs not their labors, they cannot
roſper, *Pſalm* 127. 1.

The fourth cauſe is luxurioufneſs and cu-
ious niceneſs; if therefore we would ſub-
ue anger, we muſt ſubdue this vice alſo,
nd labor to attain unto decent homelineſs,
he nurſe of good hoſpitality, and the pre-
erver of peace and quietneſs: for if with
ur firſt parents *Adam* and *Eve* we were
othed with skins, that is with mean attire,
e would not be ſo eaſily provoked to an-
er; if a ſpot or wrinkle be found upon our
rments: if with them we did feed upon
oots and herbs, we would not eat with
rfeited and cloyed appetites, and conſe-
uently (our meats being ſauced with hun-
er) our taſtes would not be ſo wantonly
rious, that no ordinary coockery can pleaſe
em. If with *Abraham* we dwelled in tents
e Pilgrims, we would not be ſo nice in
cking our houſes, nor ſo angry for a Cob-
eb: If with *Jacob* we had the earth for our
d, a ſtone for our pillow, and the ſky for
r Canopy, we would not be ſo much diſ-
eaſed for the hardneſs of a feather-bed, or
eaſtneſs of a doun lodging: take away
erefore luxurious niceneſs, and you ſhal
e away alſo the moſt common cauſe of
juſt anger.

Sect.

Sect. 6.

The fifth cause of unjust anger, is vain
riosity, in desiring to hear and see all th
If therefore we would avoid anger, we
to abandon this troublesom compan
needless curiosity. For many things will
ther grieve nor hurt us, if we never see
hear them. Whereas he that busily en
reth what is said against him in every co
pany; he that listeneth at every door,
under every wall, he that rippeth up
words spoken against him in secret, d
both disquiet himself with anger, and m
his own faults more publick. *Antigo*
when he heard two of his Subjects speak
evil of him in the night near his Tent, he
led unto them, willing them to go furt
off lest the King should hear them. W
example if we would follow, our a
would not so much vex our selves, nor t
ble others.

Sect. 7.

The sixth cause is, to have open ears
every tale-bearer, and credulous heart
believe them. For it is the nature of me
be most desirous of hearing; that w
most displeaseth them, *Senec. de ira. l*
cap. 22, *Et libenter credere quæ invite a*
um, willingly to believe those things w
they are most sory to hear. But if we w
avoid unjust anger, we must av

his vice also: *Senec. de ira lib. 3. cap. 29. Multos absolvemus si cæperimus ante judicare quam irasci,* we shal acquit many, if we will not be angry before we judge. Let us not therefore suffer execution to go before judgement, but rather defer our more severe censure, till time have revealed the truth, considering that it is most usual with me to report untruths, some that they may deceive thee, some because they are deceived themselves, some because they would set friends at variance, some in their accusation will fain an injury offered us, that they may take occasion to shew their sorrow, because it was offered; but scarce any of them will stand to that which they have spoken, and therefore let us not be angry before we judge, nor judge before we hear both parties: For what injustice is it to have both ears open to an accusation, and both shut to an excuse? to proceed to sentence of condemnation, before we ask the party accused what he can say for himself? what greater wrong then to believe in secret, and to be angry openly?

Sect. 8.

The last cause of unjust anger is want of meditation, concerning humane infirmities; either those which are common to all mankind, or those which are more proper and peculiar

peculiar to our selves. If therefore
would be restrained from anger, we
often think of this contagious leprosy
original sin, which hath so generally infe
all the sons of *Adam*, that there remain
nothing in us but pollution and filthin
And then as one infected with the plague
not offended with him that is subject to
same infection; As the Lazar doth neit
with scorn nor choler, but rather with p
and compassion, behold the sores of his f
low: so the plague and sore of sin wh
we see in another, will not make us ang
with the party which is affected and visit
but rather in commiseration and pity to
all good means, whereby he may be cur
if we consider that this plague and sore
sin is so universal that it hath infected
mankind.

When word was brought to *Anaxago*
that his son was dead, he was not much m
ved with the news, because (as he said)
knew, and had considered long before th
his son was mortal: so if we would consid
and meditate on humane frailty and infir
ties, we should not be so much vexed wh
they did shew themselves, because th
would not happen beyond our expectati
If he that hireth a servant would think w
himself, that he hireth one who is not f
fro

from faults, if he that choseth a friend, would then consider that he hath his wants and imperfections: If he that marryeth a wife would remember that he marryeth a woman, and therefore one subject to infirmities: neither the small faults of his servants, nor imperfections of his friends, nor infirmities of his wife, would easily provoke him to choler and fury, seeing he did not come short of his reckoning.

Moreover, we are to meditate upon our own peculiar infirmities and wants, and before we are angry with another, to enter into our selves, and to say with *Plato*: *Nuncubi & ego talis?* have not I also offended in this, or in that which is worse? am I clear from offering the like injuries, or greater to my brethren. Alace, no, but though I were, yet how often have I provoked God to anger by my sins? for which great debt how can I crave pardon, if I cruelly exact every trifle of my fellow servant? Thus, if we would speak unto our own consciences in the presence of God, we would not so easily be incited to anger and revenge, seeing we our selves do many things which need pardon: and our greater faults might serve to excuse those which are less in others, if we would but look upon them: for no man without blushing could extreamly punish those

those faults in his neighbor, for which he
need to crave pardon himself.

And so much concerning the first rem
of anger, which is by removing the ca
thereof.

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*The second means to subdue anger, is to
bor for patience.*

Chap. 8. *S.* 1.

THe second means to subdue anger
to labor for the contrary, vertue of
tience and long-suffering. And to this
we are first to consider that nothing hap
neth unto us without Gods all-seeing pro
dence, who if we be his children, will
pose of every thing for our good. Why the
fore should we vex our selves with ang
seeing God will turn the injuries of men
to blessings? let us rather when any wr
is offered us, which we cannot by just a
lawful means avoid, say with our Savi
Christ, *John* 18. 11. should not I drink
the cup which my Father hath provided f
me? should I be angry with the cup b
cause the physick is bitter? or with the ha
whereby it is conveyed unto me? M
heavenly Father correcteth me for my go
and amendment, I will not therefore

angr

angry with the rod wherewith I am beaten, but rather look to the hand which inflicteth the chastisement, and I will say with *David*, *Psalm* 139 10. *I am dumb and do not open my mouth, because thou doest it.* Otherwise I should commit as great folly as he, who is angry with the staff wherewith he is beaten, and never regardeth the smiter, and shew my self as mad as the dog, who looketh not to the caster, but wreaketh his anger by biting the stone.

Sect. 2.

Secondly, we are to consider that the injuries which we have received, are much less then by our sins we have deserved: for they are but light, or if not light, yet momentary, but our sins have deserved infinite and eternal punishments. If therefore the Lord use these earthly rods to correct our sins, we are rather to admire his mercy, then to be angry at so gentle chastisement: let us therefore look upon our sins and not upon our punishment, and so shal we patiently bear the injury offered as sent from God, because in respect of him it is no injury, and not as it is inflicted by man; and be ready to follow the example of *David*, who when he was injuriously abused by *Shemei*, was not provoked by anger to take revenge, because he looked not upon *Shemei*, as being but the instrument,

ſtroment, but upon God who was the
thor, 2 *Sam.* 16. 10. 11.

Sect. 3.

The third means to ſubdue anger by
ming us with patience, is to call contin
to remembrance the bitter paſſion and ſu
rings of Chriſt for our ſins. For if we c
der how patiently he indured ſcoffs and
proaches, railing and reviling, buffeting
ſcourging; yea, death it ſelf, and the ange
God more grievous then death, not for
demerit of his, but for our ſakes, we
eaſily ſuffer ſuch ſmall injuries as are off
unto us by men, at our Savior Chriſt
queſt, *Matth.* 6. 39. ſeeing we have deſer
far greater. As therefore thoſe which w
ſtung with the fiery Serpents, were hea
if they did look up to the brazen Serp
which was erected for this end, *Num.* 2
ſo if this fiery Serpent of unjuſt anger h
ſtung us, and the burning poiſon ther
hath inflamed us, let us caſt the eyes of
ſouls upon the true brazen Serpent, our
vior Chriſt hanging upon the Croſs, and
fering the wrath of God due to our ſins,
ſo the heat of our wrath and anger will
be cured and cooled.

Sect. 4.

The fourth means to work patience
repel anger, is to conſider the neceſſity he

of, for if the love of our brethren be not of more force to restrain us from revenge, then anger to provoke us thereunto, we can have no assurance that we are the Children of God, 1 *John* 3. 10. *In this are the children of God known, and the children of the Devil, whosoever doth not righteousness is not of God, neither he that loveth not his brother*: so verse 15. *Whosoever hateth his brother is a man-slayer, and no man-slayer hath eternal life abiding in him.*

But some will say, though I am rashly angry, yet may I love my brother. I answer with the Apostle, 1 *Cor.* 13. 4. 7 that love both suffereth long and suffereth all things: and therefore they want his love who will suffer nothing, and be provoked every minute; nay, he saith expressly in the fifth verse, *that love is not provoked to anger*; that is, to rash and unjust anger, and therefore they are destitute of love who are so easily provoked.

Secondly, it is most necessary to subdue anger, because while we remain therein, we can have no assurance that our prayers are acceptably heard of God, not only because we pray so to be forgiven as we forgive, and therefore if we retain our anger towards our brethren, we pray that God will retain his towards us, but also because our Savior

expressly

expresly telleth us; *That if we do not* [illegible] *men their trespasses, our heavenly Father wi* [illegible] *forgive us our sins*, Matth. 6. 15. And that *what measure we mete unto others, it shal be* [illegible] *sured unto us again*, Matth 7. 2. Let us member the parable of the servant, who ing forgiven ten thousand talents, and a exacting with all cruelty of his fellow- vant an hundreth pence, was cast into prison of utter darkness, *Matth.* 18. Whereby thus much is understood, th we will not forgive small injuries to our thren, seeing the Lord hath forgiven our finite hainous sins, we shal be used like mercyless and cruel servant. And there let us follow the counsel of the Apo *Ephes.* 4. 32. *Be courteous one to another,* [illegible] *tender hearted, freely forgiving one another,* [illegible] *as God for Christs sake freely forgave you,* so much for the necessity of this duty.

Sect. 5.

The fifth means to arm us with patie against the assaults of anger, is that we p pound unto our selves the examples o thers: for the looking upon green colo not more soveraign for those who are tr bled with inflamation of the eyes, then beholding of the clemency and patienc others, is for those whose hearts are infla with anger. First, therefore let us set be

s the example of God himself, who is *merci-*
ull, gracious, and slow to anger, as himself de-
cribeth himself, *Exod.* 34. 9. And hereof
he Prophet *David* tasted by often expe-
ience, and therefore he saith likewise, *Psal.*
o 38. *The Lord is full of compassion and mer-*
y, slow to anger, and of great kindness. And as
e is not easily provoked to anger, so being
rovoked, his anger lasteth not long; for *He*
will not always chide, nor keep his anger for ever;
s it is vers. 9. Nay, no sooner can we knock
t the gate of his mercy, but he is ready to
pen, as he hath promised, *Matth.* 7. 7. If
erefore we would resemble our heavenly
ather, and so approve our selves to be his
hildren, we must learn to imitate his pa-
ence and long-suffering.

Secondly, we are to propound unto us
e example of our Savior Christ, the lively
haracter and express Image of his Father,
he exhorteth us, *Matth.* 11. 29. *Learn of*
e, for I am meek and lowly of heart, and you shal
d rest to your souls, what this meekness was,
eter telleth us, 1 *Pet.* 2. 22. *Though he were*
e from sin, and had no guile found in his mouth;
when he was reviled he reviled not again,
d when he suffered he threatned not. Though
respect of his infinite power, he was not
nly to have threatned, but also to have ut-
rly destroyed his enemies. If therefore

Christ

Christ was so mild and patient, who wa
from sin, surely much more should we b
it were possible) who by our sins have
served the greatest injuries, yea, et
death.

But if these examples be too high fo
imitation, let us cast the eyes of our m
upon the patience and long-suffering o
fellow brethren. As of *Abraham*,
when just cause of offence was offere
Lot and his Shepherds, was rather con
to part from his right, then he would
any discord and dissention, *Genes.* 13. 8.
Moses, who then was ready to pray fo
people, when they were ready to stone h
Exod. 17. 4. 11. of *David*, who havin
venge in his own hand, when he was
voked by the outragious injuries of *Sh*
did notwithstanding contain himself, 2 S
16. 10. and of *Steven*, who when the st
flew about his ears, prayed for his ene
that threw them at him, *Acts* 7. 60.

Or, if these examples will not move u
the love of mildness and patience, let us
before our eyes those men which are subj
to the fury of anger, and so shal we ea
discern in others, what an ugly and bru
vice it is in our selves. One saith, that if
angry man would look himself in a glas
the midst of his fury, he would appear
horrib

horrible in his own sight, that it would be a notable means to work an hatred in his heart, of so deformed a vice: but forasmuch as angry men will hardly be brought to this, while they continue in their rage, or if they could, they have somewhat relented already, and so the copy of their countenance is changed: or though it were not, the fury of their affection so cloudeth the judgement of reason, that they think all things become them, which they do in their passion: Let us therefore follow the example of the *Spartans*, who would cause their children to look upon their *Helottes* and slaves when they were drunken, that they might be brought into detestation of so ugly a vice, when they beheld the beastliness thereof in others: So let us set before our eyes other men, while they be in their fury, and consider how it deformeth the body, and disableth the mind, the lamentable tragedies which it acteth, and follies which it committeth: and the ugly deformity, joyned with brutish folly, must needs move us to hate so foul a vice.

Sect. 6.

The sixth means is to abstain from multitude of business, because not only the mind is distracted and disturbed therewith, and so made a fit Inne for anger to lodge in, but also

also because in such aboundance of bus
some things of necessity will miscarry, a
mong such a multitude of irons, some
burn, and so inflame the mind to anger.

Sect. 7.

The seventh means, is to avoid co
tious controversies, for *facilius est à*
mine abstinere quam abducere: howsoever
very easy to abstain from them before
are begun, yet after a man is entered
them, he cannot easily give them over,
cause he thinketh that it will derogate
his wit and judgement, if he be force
yield though it be to a truth: and be
men naturally desire to bring others to b
their opinion, and therefore they wil
great earnestness to perswade, and o
times burst out into anger and fury, if
cannot obtain their desire.

Sect. 8.

The eight means to prevent anger,
avoid the company of those who are a
and cholerick: because men will easil
infected with their contagion. And this
lomon teacheth us, *Prov.* 22. 24. *Mak*
friendship with an angry man, neither go
the furious man, lest thou learn his ways,
receive destruction to thy soul. And also,
cause they are likely to be provoked
them, and to receive the heat of their fla

For as one stick of wood being set on fire, doth kindle that also which is next unto it: So one man being inflamed with anger, inflameth them also who are near about him with his provocations.

Sect. 9.

Lastly, those who find themselves by nature prone to anger, are to labor, and as it were to vow with themselves, that they will contain their fury for one day, whatsoever occasion shal be offered, and after that another, and a third, and so by little and little they shal attain unto an habit of patience, and custome will alter nature.

The remedies to expel or bridle Anger.

Chap. 9. *Sect.* 1.

AND so much for those means and remedies, whereby we may prevent and expel anger before we fall into it. Now in the next place, I will set down how we are to behave our selves after that anger hath made an entrance, and taken place in us. And this the Apostle teacheth us in the restraint: *Let not the Sun go down on your wrath:* That is, if through infirmity ye fall to unjust anger, yet continue not in it, but rather abandon this corrupt affection with

all possible speed. So that our anger m
not sleep with us, and after we aw
awake also, we must not use it like our
ment, lay it aside overnight, with a pur
to take it again the next day: but rathe
are to put it off like the old man, with full
solution never again to entertain or ass
it, or like some polluted rags which are
worth the wearing. And this must we
not once or twice; but if every day with
sun, anger arise in our hearts, we are e
day to dislodge and expel it, before the
going down. And as the night doth coo
heat, which in the day time the sun
made: so must it also quench the flame
anger kindled in our hearts. And not w
out great reason he requireth that b
night cometh, we abandon anger, for oth
wise we shal give place to the Devils te
tions, as he intimateth in the words foll
ing: for having exhorted us, not to le
sun go down on our wrath, he presently
deth, *Neither give place to the Devil.* No
thereby, that they who do not only e
tain anger in the day, but also lodge it i
night, do thereby lay themselves open t
fiery darts of Satan, 1 *Pet.* 32. *For he c
nually goeth about like a roaring Lion, se
whom he may devour.* And when he fin
such as have retained anger, even in

beds, thinking them a fit prey. he approach-
eth, and with his bellows of fury, he more
inflameth the fire of anger, till it flameth out
into furious revenge. He aggravateth the in-
jury received, telling them that if they put
up such an indignity, they will expose them-
selves to the like, or for suffering this, loose
all their credit and reputation, by incurring
the note of cowardize. And so having
wrought in their hearts a full resolution to
take revenge, in the next place he putteth
into their heads the most fit means and op-
portunity of performing it, with all rage and
cruelty. And so often-times it cometh to
pass that when they arise, they put that in
practise which they have devised, lying up-
on their pillow.

To prevent therefore so great an evil, if
we cannot altogether repel anger, yet let us
soon expel it. For though at the first it be
but a small spark, yet if it be nourished, it will
quickly increase to a furious flame. As there-
fore when a house is newly set on fire, men
labor earnestly, and with all speed to quench
it, before it have taken hold of the main
posts and great beams, otherwise it will be
too late afterward, when it is increased to
its full strength: so when our hearts are first
set on fire with anger, we are presently to
quench it with the water of the spirit, for

after we are throughly enflamed, it will
too late to apply any remedy, till the fla
have spent it self.

Obj. But some will say, I fall into an
many times when I never meant it, and
hath overcome me before I am aware, h
therefore should I prevent that which I
not foresee, or free my self from it, seein
violently over-ruleth me?

To the first I answer, that if we caref
watch over our selves, we shal easily p
ceive when we are inclining to anger: for
there are many signs which go befor
storm, and many symptomes which disco
diseases before we fall into them. So we
easily discern in our selves many notes
signs of this tempestuous storm and ra
fever of the mind, unjust anger.

To the other I answer, that anger d
not presently assoon as it is entred into
heart over-rule us, before it be grow
greater strength then it hath at the first:
as the greatest fire hath but a small be
ning, and when it hath but begun, is e
quenched: so the most furious anger
taineth not to his full strength at the firs
trance: but by little and little increaseth
a flame, by taking hold of new matter.
therefore, howsoever after it hath wh
nflamed a man, it is most hardly quenc

yet in the beginning thereof, it is eaſily ſuppreſſed.

Sect. 2.

But let us ſee the means, how we may ſubdue anger after it hath given the aſſault. The firſt means is, by withdrawing the food from it, wherewith it is nouriſhed. For as the greateſt fire if new matter be not ſupplied, will of it ſelf go out: ſo the moſt furious anger will ſoon be mitigated, if it be not continually nouriſhed with a new ſupply of matter.

The chief nouriſhment whereby anger is nouriſhed and increaſed, is multiplying of words: for though the injury at the firſt be ſmall, yet if either it be aggravated by him that ſuffereth it, or defended by him that offereth it, it inſenſeth men to great anger. Well therefore in this reſpect may words be ſaid to be but wind: for as nothing ſooner then wind cauſeth a ſmall ſpark to burſt out into a furious flame, ſo nothing ſooner doth cauſe a ſmall ſpark of anger increaſe to a raging flame of revenge, then the wind of words. We are not therefore to imagine with ſome, that we can diſgorge our ſtomacks of anger, by vomiting our ſpleen in bitter words: for they do not only in their own nature whet and ſharpen our own affections, but alſo provoke the other with

whom we are offended to requite us w
the like, and so to add new matter to
old flame. As well therefore may we thi
to quench the fire with wood, as anger w
words: for as wood is the nourishment
the fire, so words are the nourishment
anger. Let us rather in our anger imitate t
wise *Socrates*, who when he was most ang
used most modesty, mildness of speech
lowliness of voyce, and so withdrawing
nourishment from the fire of anger, it
soon of it self be extinguished.

Sect. 3.

The second means to subdue anger, i
get out of the company of others, especi
of them who have offended us, accor
to the example of *Jonathan*, 1 *Sam.* 20.
who being justly provoked by his unjust
cruel father, rose from the table and de
ted, lest by his fathers provocations,
might have done or said that which did
beseem him; whose practise if we wo
imitate, we shal not only appease our an
by removing out of our sight the object
cause thereof, and prevent further oc
sions of increasing it, but also cover out
firmities, which otherwise we should di
ver by the violence of the passion.

As therefore, they who are vexed w
the falling sickness (if they cannot by t
ordin

ordinary remedies prevent their fit) will go out of the company of others, that falling secretly, they may have no witness of their deformity, so they who are not able to curb in their anger with the rain of reason, were best to withdraw themselves and to keep private, while their fit lasteth, that so they may hide the uglinesse of their vice, which being seen, doth often move their adversaries to scorn and laughter, and their friends to sorrow and pitty. And this is made a note of a wise man by the wisest, *Prov.* 12. 16. *A fool in a day shal be known by his anger, but he that covereth his shame is wise.*

Sect. 4.

The third means to vanquish anger, is for a while to bridle and restrain it from bursting out into present revenge. For if we resist it in the first encounter, we shal find the strength thereof much weakened, and this the wise *Athenodorus* knew well, who being to depart from *Augustus*, was requested by him, that he would leave behind him some good instruction for the well governing of his Empire, to whom he gave his counsel, that he should do nothing in his anger, before he had numbred the letters of the Greek *Alphabet*. An example hereof we have in *Socrates*, who finding his anger insensed against his servant, deferred to take cor-

rection, saying: *I would beat thee, if I w not angry.* And also in *Plato*, who being p voked to anger by some notable fault co mitted by his servant, took a cudgel into hands, and held it over him a good space if he would have stricken: and being ask of his friend *Speusippus*, what he meant such kind of action? O (said he) *Senec. ira lib.* 3. *cap.* 12. *Exigo pœnas ab homine i cundo.* I take punishment of one who is a gry, meaning of himself, by bridling his fection. If then the heathen could thus fer and curb in their unruly passions, w had only the small glimps of natures li and heathen Pholosophy to direct them: us be ashamed to come behind them, see we have not only that, but also the bri sun-shine of the Word of God to guide u

And that we may the rather be moved abstain from sudden and desperate rese tions, when our anger is provoked, let consider, that we are in great danger to those things in a moment, which we shal pent our whole life; for *ira brevis furor*, ger is a short madness. That in such sh ness of time we cannot rightly examine circumstances of the matter, which in s cases are most material, whereas *veritas dies aperiet.* Truth, is the daughter of ti and will bring all to light. *Senec. de ira. li*

cap.

cap. 11. *Quicquid voles quale ſit ſcire tempori trade: Nihil diligenter in fluctu cernitur.* Whatſoever thou wouldſt be perfectly informed of, commit it to time, for nothing is throughly known on the ſuddenty. That it is a foul ſhame, firſt to be angry and then to judge, firſt to take puniſhment, and then to examine the cauſe: that is to ſay, whether hath offended he that taketh puniſhment, or he in whom it is inflicted; whereas in proceſs of time the truth will appear, whether revenge may be more juſtly taken or omitted. And then, if after due examination he inflict deſerved puniſhment, it will be more effectual for the reformation of the offender, when he ſeeth that it doth rather proceed from true judgement, then from the ſpleen. As therefore *Phocion* ſaid to the *Athenians*, when by hearing of *Alexanders* death, they were thereby moved to uſe more unbridled ſpeeches, and inſolent practiſes. O ye *Athenians*, if *Alexander be dead to day, he will be dead to morrow alſo.* And therefore you may well defer theſe courſes, till ye be fully informed in the truth: ſo may I ſay to the angry man: do not ſo haſtily revenge thy ſelf on thy inferiors, for if it be a fault to day, it will be a fault to morrow alſo: and as one ſaith; *Senec. lib. 2. de ira. cap.* 33. *Poteſt pœna dilata exigi, non poteſt*

exacta revocari. Punishment delayed may be inflicted, but being inflicted it cannot be recalled. *Senec. de ira, lib. 3. cap. 34. Non peribit potestas ista si differetur. Sine id tempus veniat quo ipsi jubeamus.* Thy power to punish being deferred is not lost: let it therefore be long be delayed, till thy self may command the punishment to be inflicted, and not the passion of anger.

Sect. 5.

The fourth means to subdue anger is this. Let the angry man think with himself whether he is purposed ever or never, to lay aside his anger. If ever, how much better were it that he should leave his anger, than that it should leave him? that he should vanquish it, then that it should be overcome of its self? that he should quench it with the water of the spirit, then that it should last till it burn out? for not only this, but all other passions will in time tyre themselves and all down with their own ruine. But if they purpose to live in perpetual enmity, let them consider that they nourish in themselves a Viper, which will fret out their own bowels. For who receiveth more vexation, grief and disquietness by anger then he who is subject to the passion? and what does sooner cut off the threed of life, then the sharpness of fretting grief? Lastly, let him

think

think with himself what good time he spendeth in a bad matter, which being so short and so precious, should be more esteemed and better imployed; as in seeking to get friends, and not to loose them being gotten, by unjust anger, in pacifying and reconciling enemies, rather then exasperating them by offering new injuries, in performing the works of charity and Christianity, that so we may hear at the latter day that comfortable sentence: *Come ye blessed, and inherit the Kingdom prepared for you: For I was anhungered and you gave me meat, &c.* rather then in acting the works of the flesh, among which anger is numbred, *Gal.* 5. 20. which whoso commit shal not inherit the Kingdom of God, but shal hear that fearful sentence: *Go ye cursed into everlasting fire, which is prepared for the Devil and his angels*, Matth. 25. 41.

Sect. 6.

The last and chief means, both to keep us from falling into anger, and to subdue it after it hath taken hold of us, is earnest and hearty prayer unto God, that he would vouchsafe us the gracious assistance of his holy Spirit, whereby our affections may be so ruled and sanctified, that they being freed from natural corruption, may be made fit and serviceable for the setting forth of his glory, the

good

good of our brethren, and the furthering of our own salvation. For it is only the wa of the Spirit, and the shield of faith, which able to quench the fury of our passions; a prayer is a chief means to obtain these spiritual graces at Gods hands.

The remedies to cure anger in others.

Chap. 10. *Sect.* 1.

AND so much for the remedies whic serve to cure anger in our selves: no we are to speak of the remedies, whereb we may cure it in others. The first means t mitigate anger in another, is to use silence for as the fire cannot long continue if th wood be taken from it, so anger cannot lo indure, if words and cross answers be n multiplyed: whereas in the other side, cr speeches and perverse replies, make the cho lerick man proceed from anger to rage, fro folly to fury and madness. And this the w man teacheth us, *Prov.* 26. 21. *As the c maketh burning coals, and wood a fire, so contentious man is apt to kindle strife*; So ch the 30. and the last verse. *As he that wr geth his nose causeth blood to come out, so he th forceth wrath bringeth forth strife.* By sile yielding therefore thou mayst easily ab

another

anothers anger, where as croſs anſwers make it ragingly violent. For as the Canon ſhot looſeth his force, if it light in ſoft earth or wool, but daſheth the ſtony wall in pieces: ſo the violence of the moſt furious anger is abated, when it is not reſiſted, but furiouſly rageth, where it findeth any oppoſition. And hence it is that *Plato* calleth anger, *Nervos animi, qui & intenderentur acerbitate, & laxarentur manſuetudine*: The nerves or ſinews of the mind, which are intended and made ſtiff with ſharpneſs and bitterneſs, but ſlack and eaſy, with courteſy and gentleneſs. If therefore thou wouldſt pacify anothers wrath, follow the counſel of Jeſus the ſon of Syrach, *Eccleſ.* 8. 4. *Contend not with a man full of words, neither heap up wood on his fire.* Where he noteth, that as the wood increaſeth the fire; ſo multiplying of words increaſeth anger.

Sect. 2.

But ſilence is not always expedient, eſpecially when men have a juſt cauſe, and an honeſt excuſe, for oftentimes the angry man will imagine, that ſilence argueth contempt, as though they were ſilent, becauſe they ſcorned to return an anſwer: And therefore the ſecond remedy; namely, a ſoft and mild anſwer, either excuſing their fault by ſhewing their innocency, or in all humble-

neſs

nes confessing it; and craving pardon, a more fit physick to cure anger in some tures and dispositions. And this medic the wise Physician prescribeth us, *Prov.* 15 *A soft answer putteth away wrath: but gr vous words stir up anger.* So Prov. 25. 15. *Prince is pacified by staying anger, and a s tongue breaketh the bones* or as it is in the orig nal, *a man of bone*; that is, such an one as most stiff and obdurate. An example here of we have in *Abigail*, who with her mi and discreet speeches quickly appeased *D vids* furious anger, 1 *Sam.* 25. 24.

As therefore, Iron which is red hot, b ing dipped in cold water, presently loose all his heat, and returneth to his natural cold nes: so is the heat of the hottest anger, sou mitigated with a cold and mild answer whereas on the other side, cross and unto ward speeches, maketh the least spark anger flame out into fury: as we may se in the example of *Moses*, who though h were the meekest man living on the earth, it is *Numb.* 12. 3. yet by the contentio wrangling of the people, he was so provo ked to wrath, that he grievously offende God, by speaking unadvisedly with his lip as may appear by comparing the twentie chapter of *Numbers* the 10. and 11. vers with the 106. *Psalm*, the 32. and 33. vers

A

As therefore if a man blow upon a ſpark, he maketh it increaſe to a flame, but if he ſpit upon it, he quencheth it, and both proceed out of the mouth, ſo he that uttereth croſs anſwers, doth make the leaſt ſpark of anger become furious rage, whereas mild and ſoft anſwers do eaſily appeaſe it.

Sect. 3.

The laſt means is after his anger is overpaſt, to give him wholeſome counſel and a good admonition, whereby he may be taught the great evils which follow anger. For as it is not fit to miniſter Phyſick to a ſick patient, while he is in a fit of an ague, and therefore, diſcreet Phyſicians rather make choiſe of their Patients good day: ſo it is in vain for a man to ſeek the curing of anger by good counſel, unleſs he ſtay till the fit be paſſed over, and the heat of anger ſomewhat aſſwaged. For a man cannot, nor will not hearken to another mans reaſons, while he is ſubject to his own paſſions. And as a man heareth nothing almoſt which is ſaid when his houſe is on fire, for the noiſe of the multitude, the crackling of the flame, and the perturbation of his own mind, ſo the violence of this affection, and fury of this paſſion, doth make a man while he is in a fit of rage, deaf to all reaſon. And therefore they are to be admoniſhed, when the fury hath ſome-

what

what ſpent it ſelf, and the great evils of
ger, both in reſpect of their ſouls and bodi
their neighbors and friends, the Church a
Commonwealth, are as it were a vie
to be preſented to their more ſober medit
tions.

But they who admoniſh are to remembe
that they uſe all mildneſs and diſcretion i
their admonition, leſt while they go abo
to prevent anger for the time to come, th
preſently provoke it. For if they be too au
ſtere and rough in uſing too inſolent inv
ctives and bitter reprehenſions, they do n
only commit themſelves a great abſurdi
while in reproving anger they ſhew the
own ſpleen: but alſo make their admon
tion altogether unprofitable. Becauſe t
angry man (if he ſee them ſo ſharp and
vere) will rather think how he may defe
his fault by aggravating the injuries whi
he hath received, then either confeſs it
ſuch a ſynick cenſurer, or labor to amen
it. For as no man will ſuffer his wound to b
ſearched by ſuch a Surgeon, as hath a rou
hand, and a hard heart, neither will any P
tient commit himſelf to the cure of a fr
ward and mercileſs Phyſician: ſo no m
can abide (and therefore much leſs an angr
man) to have his gauled faults, too mu
rubbed, or the wounds and diſeaſes of h
mind

mind, healed and cured with too ſharp a corroſive, and lothſome potion of inſolent and bitter words. They therefore who will angerly reprove anger, are no fit Phyſicians for them who are ſubject to this paſſion. For to ſuch they will either hide and diſſemble their imperfections, rather fayning themſelves well, then they will diſcover their diſeaſe to ſuch a crabbed Phyſician, or elſe they will juſtify and defend them as lawful and neceſſary. And as the fearful ſnake, when he hath no means to flye away, will turn again, and deſperately leap into the face of him that purſueth him, or as the timorous ſtags, when he can eſcape no longer by running maketh a ſtand, turning cowardly fear into deſperate rage. So the angry man being ſo hardly purſued with ſharp invectives and bitter reprehenſions, that he hath no evaſion of excuſe to cover his fault, nor hope of pitty by confeſſing it; doth as it were flye into the face of the reprover, by objecting his greater faults, that they may ſerve to extenuate his which are leſs. You (will he ſay) who ſo ſharply reprove me for my choler, have other faults as great as this, and therefore you may do well to cure your ſelf before you become anothers Phyſician. Yea, in this you would ſhew your ſelf no more innocent, if you had the like occaſion to ſhew

your

your anger. And howsoever you seem
your conversation sweet and harmless,
he that should tatte you, would not find yo
free from gall, he that should handle yo
somewhat roughly, would soon perceive
his own smart that you have a sting, thou
you do not thrust it out being not provoke
in a word the angry-man will never cry *pe*
cavi, unless after wards with some confiden
he may add *miserere*, neither will he suffer
wounds to be cured by such an one, who
his rough handling will more vex him, th
pleasure him by the cure.

Sect. 4.

And so much for the remedies and me
cines, which we are to use for the curing
anger, either in our selves or others, which
would wish every one, who find themselv
subject to this unruly passion, carefully to a
ply unto themselves: for as it will not be
nefit a sick man to read his Physicians pre
script, or to carry the medicine in his pocket,
unless he take and receive it according to
his direction: so will this Physick of the sou
little avail for the curing of anger, unless i
be applied to the heart and conscience. Bu
seeing we are not able so much as once to
think a good thought, as of our selves, 1 *Cor.*
35. but it is God only which worketh in u
both the will and the deed: *Phil.* 2. 13. le

us intreat the Lord, who is the only true Physician, that he will not only vouchsafe to anoint the blind eyes of our understanding, with the precious eye-salve of his holy Spirit, that we may see the deformities of this, and all other disordered affections. And also that he will with the same spirit inable us, to reform and renew them, that their violence and fury being abated, and the corruption and filthiness of them being purged, cleansed, and sanctified, they may become fit and serviceable for the setting forth of his glory, the good of our brethren, and the furthering of our eternal salvation. Which grace he vouchsafe unto us, who died for us, Jesus Christ the righteous, to whom with the Father and the holy Ghost, be ascribed all honor and glory, principality, power and dominion, for ever and ever, Amen.

FINIS.